IOB'S
PIETIE,
OR,
THE PATTERNE
OF A PERFECT
MAN.

CONTAINING AN ABSOLVTE Hiſtorie of all the Excellencies which *ought to be in a perfect Man*: *And being* drawne from Diuine Writ, may ſerue as a Patterne for euery reaſonable Bodie, whether Reall or Repreſentatiue, being eyther Mightie or Meane, Rich or Poore.

A WORKE WORTHIE THE conſideration of all Men; euen from the Kings Pallace, to the poore mans Cottage; from the high Houſe of Parliament, to the loweſt Seat of *the meaneſt Magiſtrate*; *and from the greateſt* Generall, to the humbleſt Launce-peſſado that euer commanded in Armies.

IAM. I. 12.

Bleſſed is the man that endureth Temptation: for when he is tryed, he ſhall receiue the Crowne of Life, which the Lord hath promiſed to them that loue him.

LONDON,
Printed for *George Norton*, and are to be ſold in Diſtaffe Lane, at the Signe of the Dolphin. 1624.

TO THE RIGHT HONOVRABLE AND MOST WORTHY

Lord, WILLIAM, Earle of *Salisbury*, Vicount *Cranborne*, and Baron of *Essingdon*, all health *and prosperitie in this World, and in the World to come, eternall felicitie.*

THat your Lordship (my thrice-worthie and Noble Lord) hath a more particular interest to this Dedication then others of your Ranke, is proued by the Title of your Noble Father, to whom it was first of all intended; and that it is not vnworthy your Honors most serious consideration, the excellencie of the Historie will manifest, being a thing so notable and Diuine, that the whole Booke of Diuine Scriptures doth not affoord another more eminent and rare, for Princes and people to take and apply for their owne imitations. The Historie it selfe cannot erre, how euer the Paraphrase may be lyable to some supposed Error; which if it be, I hope your Honors Noble Charitie will excuse it, because it proceedes not of a wilfull negligence, but an humane weakenesse. Then these Times, neuer were any so pregnant, neuer were any so precise; mens wits being (as it were) drawne and stretched forth to such an infinite circumference, that it is impossible for any Penne to keepe out of their controll, or censure. Against this, I must

begge the Armour of your Noble fauour, which protecting me in this plaine and beſt-to-be-vnderſtood manner of Diſcourſe, will I doubt not but make euery iudicious and well-deſeruing Spirit commend mine Induſtrie, and conclude, that it is not the gaudie bloſſomes of the Braine, or the painted flowers of Rhetorique, which ought to carry away or take vp the whole Vnderſtanding, but the ſollid and ſubſtantiall Truth; which pointing at things materiall, and worthie our vſe (without eyther Quirkes or Deuices, like Flyes buzzing about a Candell, or Moates playing in the Sunne ſhine) doe both informe the Soule, and make able the Bodie, to walke in thoſe paths which are only fit and becomming for euery mans ſeuerall Place and Calling. At this Marke only I haue made mine ayme: and howſoeuer I may be thought not to haue hit the very direct point of the Hobbe, or to haue ſhot more on the one hand then the other; yet I doubt not, but I ſhall be thought to haue found ſo true a Length, that euery man, without difficultie, may reduce it to the Marke of his owne particular, or others generall profit. This if your Lordſhip pleaſe to finde, you haue found the intent both of the Paraphraſe, and the Hiſtorie: This if you pleaſe to accept, eyther as *Mire magnitudinis*, in your ſelfe, or *Minimi momenti*, in me that make the Offering; eyther ſhall binde me, in the vttermoſt of my beſt ſtrength, euer to remaine

Your Honors, in all dutie and ſeruice,

R. H.

TO ALL PRINCES AND Potentates; to all men of the Gowne, or Sword; to all Magistrates and Rulers; *to all Parliaments and Conuocations*; to all Councels and Assemblyes: and generally, to all People, Greeting.

IF *the Ancients in times past* (*Men, Fathers, and Brethren*) *in the times present, and doubtlesse in the times to come, haue and will pre-occupie their mindes, to figure and set forth to all succeeding times* (*by the most liuelyest examples that eyther Morall Art or Diuine Meditation can produce*) *the excellencie of a compleate and perfit good man; such, as amongst the Greekes*, Homer *fayned his* Achilles *to be, and* Plato *strooue to lay the foundation of an happie Commonwealth; such, as amongst the Romans*, Virgil *made his* Æneas; *and* Tully (*labouring for an honest man*) *framed his* Offices. *If morall* Seneca, *and* Plutarch; *and a world of others, in those blinder times* (*when the true God and true Godlinesse was not searched out in a true manner*) *haue left to the vttermost end of the world, Precepts of good manners, worthie our imitations: Or to come neerer to our owne Soules, and giue them a more sensible feeling; If the holy Fathers of the Primitiue Church themselues* (*such as S.* Augustine, *in his Booke intituled*, The Citie of God) *haue left vnto vs many Models, many Platformes, how and in what manner to build and support the Fabricks both of our Faiths and Conuersations:*

O then,

O then, what ſhall we ſay to this vnimitable Hiſtorie, penned by the Holy Ghoſt (both for our comfort and inſtruction) wherein there is no imaginarie thing, ſuch as the Author might ſay thus it would be, or thus it ſhould be (Titles of well-meaning) but thus it was in truth? This man was not contained in his Name, but all that his Name did containe, was contained in his reall Life and Actions. To imagine an excellencie, may be thought too hard for euery man to imitate: for howſoeuer the Spirit is prone to goodneſſe, yet there is a weakeneſſe in the fleſh apt to rebell. But this man was a man made of the ſame mould and temper that wee are, and was lyable to all our infirmities; ſo that whatſoeuer was perfit or good in him, may by grace be made likewiſe perfit and good in vs: ſo that to make him our imitation, is an art commendable, and worthie. O then you that are Mortall, you that are either Great, or Humble, looke into the Actions of this great man, this humble man, and by it ſo modell out all your liues and affections, that neither the vaine Pompe of this World may rayſe you into a Sphere beyond Goodneſſe, nor the ſad Calamities of a depreſt, broken, and torne Eſtate, may beat you downe into the low bottomleſſe Pit of Deſpaire; but holding his godly conſtancie as a Mirror euer before you, fight out the Lords Battaile courageouſly: and when Sinne and Sathan are trodden downe, you ſhall be ſure to reigne with God for euer and euer.

Yours

R. H.

IOBES CONFLICT
by way of Dialogue

Compiled for illuſtration or opening of that *great encounter, and laying it out to euery Chriſtian Reader in moſt plaine, profitable, and familiar manner, euen as lively as if it were now preſent before his eies.*

Syrraxis. I.

Speakers. The { *Poore. Naked. Lame. Blind. Widdow.* } *The* { *Fatherleſſe. Stranger. Innocent. Oppreſſed.* }

THe poore mans cauſe is pittied of none, no comfort to be had; mercy and liberality toward the diſtreſſed ſoule is cleane departed out of the land. For where ſhall a Man finde one that will conſider the cauſe of the needy: If he be indebted, will call his neighbours and friends together and make a collection for his releeſe; if he be in priſon, will viſite and redeeme him, if ſick, will comfort him, if naked, will cloth him, if robbed and ſpoyled of his goods, will doe that for him, which *Abraham* did for *Lot*: namely, aide and aſſiſt him in the recouery: or if that cannot bee, will open his owne hand and take ſome order likewiſe among his acquain-

The matter in this, & the next Syrraxis is taken from the 29. and one and thirty chapters, & accordeth to the firſt verſe of the firſt chapter.

quaintance, and the wealthy of all sorts, for a supply of his wants. This last is my case, for dwelling in the borders of the North, the [a] *Amorite* (an euil neighbour of ours inuading vs) tooke away al our substance: But what helpe is there to be had for vs, or for any man in this estate; verily though he that is thus afflicted be an honest, iust, and vpright man, fearing God, and walking diligently in his calling; yet is there as little regard taken of him, as if he were a man destitute of the feare of God, and care to doe well.

O therefore bratherly affection what is become of thee! O fatherly [b] compassion where art thou to be found! O comiseration where maiest thou be sought for! Good *Abraham* is dead long agoe, and good Hospitality is dead with him; washing of the Saints feet was in vse in his dayes, now it is forgotten: He kept three hundered in his house vprising and downelying, and yet was hee but a yeomanlike man (as it were.)

Beside no straunger could come neare his house, but order was taken for his entertainment, and the more bare he was, the more care was had for the releeuing of his necessity, and so that he shewed himselfe to be the child of God, thrice better welcome did hee finde. Howbeit one man there is (and but one that is commended for his care toward the poor.[c]) It is *Iob*, a man by report of great wealth, honour, and reputation, beloued both of the peeres and people, admired for his wisedome, iustice, and mercy: I will therefore repaire vnto the place where hee abideth, which is (as I vnderstand) heere in *Hus*, a land neare vnto vs that are of *Edom*, and a part of our Country lyeth toward the East, and bordereth vpon *Arabia Petrea*, (where also as I heare hee hath Lands, Lordships, and great store of pasture groundes for his Cattell) vnto him I will open my griefe, nothing doubting but hee will yeald me some help in my distresse, and the, rather because he descendeth of good *Abraham*, and from that good branch of his *Isaac*, and from *Esau* his elder (though his worst sonne,) for euen in

[a] Deut. 1.44. called also Amalekites. Numb. 14,45 because they dwelled near together. Numb 13,30

[b] In the Hebrew tongue *ab father*, & *Abon* poore, haue one roote. (Viz:) *Adah* signifiing to be willing to shew that our affection and will to the poore, must be like the affection of a father to his child.

[c] Chap, 29, 12, 16 Chap, 31, 16 19

in his seede: namely, circumcision, a seale of the couenant of blessing made vnto *Abraham*, as also among many at this day, the true knowledge of the Lord God almighty, and faith in the promised Messiah.

Naked.

HE descendeth from *Abraham* indeed, and he is not vnlike that Noble progenitor of his, but may well bee his Nephew: for if there were euer any that came neare that holy Patriarch, it is this man: who is of singular sincerity and soundnesse in his profession, most absolute in the administration of Iustice, a man that hath exceedingly profited in the true practise of each vertue, not only those of a regenerate mind; as wisedome, knowledge, vnderstanding, iudgment, counsell, art, foresight, prudence, deliberation, (wherewith hee is aboundently indued:) but those which proceede from a sanctified will: as courage, loue, mercy, bounty, humility, gentlenesse, meekenesse, kindespeaking, vprightnesse, truth, patience, temperance. These as they are the life of religio, so haue they brought no smal grace and credit to his so honorable faith and profession, being the seruice of the high God, maker of Heauen and earth. Chap. 1. 5. 1

These ioyned with the feare of God, reuerence of his name, obedience to his will, detestation of sinne, renouncing of euill, hating of couetousnesse, cruelty, and oppression; a zeale and delight to aduance Gods glory, to stand couragiously for the maintenance of the truth, to stretch forth the bowels of compassion toward the afflicted of all sorts (specially the most miserable) and aboue all toward the distressed soules, whom the Lord of his grace hath drawne out of darkenesse vnto the marueilous light of his word: these I say, are vndoubted and vnfallible euidences of that sure Anchor of hope, and inuincible fortresse of faith to dwell in him, against which, all the policy and power of Sathan shall no more preuaile then it preuailed against *Abraham* himselfe, the father of the faithfull.

Thou ſhalt not faile therefore doubtleſſe, but receiue comfort at his hands: for I neuer heard of any that made their mone vnto him but he pitied their eſtate, and yealded ſome help to them in their miſery. *But* hee will examine thy life, and the cauſe of this thy neceſſity; hee will inquire of thee and looke for ſome teſtimony of thy honeſt conuerſation, which if he finde to be anſwerable to that thou reporteſt, he will out of queſtion ſhew thee fauour.

I ſpeake vpon mine owne knowlege and experience, for trauelling into *Arabia* I fel into the hands of robbers (whereof that country hath ſtore) who ſtripped me of my apparrell, and left me ſtarke naked: which being done, becauſe I was aſhamed to go where I was knowne in that caſe, I ſpent much trauell in that pittifull plight, in ſeeking releef at the hands of many, but when I found none, at length I calling to mind the great fame of *Iob*, I thought I would ſee whether his goodneſſe were anſwerable to his report: And therefore I went and ſhewed my ſelfe vnto him, and made knowne my eſtate; who aſſoone as he ſaw me, was ſo moued with compaſſion, that he could not forbeare, firſt to groane in ſpirit, and aboundantly to weep ouer me; afterward to breake forth into theſe moſt affectionate and louing wordes: (Alaſſe) my brother, my fleſh, bone of my bone, what hath befallen thee? Then taking me ſtraight way by the hand, he ſpared not his owne cloake (though a very coſtly one) but caſt it ouer me, led me in to a warme fire, and prouided me of apparrell, and all things neceſſary. See what a warm and durable [b] ſuite he gaue me of the [c] fleeces of his paſture, and he is full [c] of ſuch good workes.

[b] chap, 31, 20
[c] chap, 31, 19

Lame.

REceiuing a maim in the defence of my country *Idumea* againſt the *Sabeans*, *Iob* beſide his owne princely beneuolence, procured me a yearely penſion out of the [a] Exchequer, which ſo reuiueth mee, as if I had my limbs reſtored me againe. The like goodneſſe hee extendeth to all the impotent.

[a] Chap, 29, 15

Blind

Blind.

IOb vnderstanding that I was borne blinde, beside the furnishing of me with outward thinges conuenient, caused me to be brought alwaies to the place of gods worshipp where his will is to be opened by his seruants, there to bee taught what was the meaning of the sacrifices offered vpon the altar, which with mine eies I could not behold: That so I might see in spirit the Messiah and sauiour promised, and inioy the light euerlasting in the world to come. And thus he hath beene to me, and many moe in my case, to the aged (especially both men and women) better then bodily eyes, which onely behold these earthly riches, pleasures, and vanities, but see not the end of their creation; that is, so to glorifie God with the eyes of their body here, that he may giue them to inioy the light eternall in his kingdome of glory.

[a] chap, 29, 15

Widdow.

[a] Chap, 29, 13

MY husband dyed, left me seuen small Children, and greatly indebted, insomuch that his creditors came assoone as he was dead and seized vpon all my goods: but when I complained to him, desiring his ayd, he called the creditours before him, demaunded to see their euidences, told them he would heare the matter, and so stayed their course. And when the matter came to hearing, and their right appeared, he tooke paines with them not to bee extreame in exacting their right, but to be contented to loose if not all, yet a great part of their due. And what they would needs haue, if they repaired vnto him at a day appointed, they should receiue it.

Newes in the meane time, he sent to the wealthy of his acquaintance, desiring them to ioyne with him in a work of charity, and so they making a purse together, yet in such sort, that he himselfe bare the greatest share, (as euer hee

doth in these gratuities) the debte was discharged. And this he did for me at my first motion. Neither is his manner to delay such as hasten when they put vp a supplication to him, but forwardest to dispatch them, as also all other suiters, and those especially, who be needy and destitute of all possible comforte.

Fatherlesse.

[a] Chap, 19, 12 I being a poore Orphane lefte to the wide world, destitute [a] of a friende to bring me vp, hath taken the tuition of mee, placed me where I was exercised in my youth, trained vp [b] Chap, 31, 19 in the knowledge of the true God, my patrimony [b] redeemed out of the handes of those vniuste fundes, to whom my father left me. He hath had a care of the fatherlesse, euen from his infancy. Being a child he was wont to bring [c] Chap, 1, 18 them home with him, to be [c] nourished in his fathers house as his brethren, and he now taketh a felicity in calling such [d] Iha, 33', v, 17 to his table [d] : neither can hee eate his meate with pleasure, if he haue not some of them with him to partake of it. The hungry of all sortes must needs be his guests, otherwise he thinketh not his meate well bestowed. For these he prepareth bâquers, these he feasteth, to prouide for these is his chiefe study and ioy of hart. O therefore how would it grieue him that a fatherlesse child should any way [e] mis- [e] Chap, 31, 22 cary, receiue the least hurt or injury through his default: for he knoweth that the Lord neuer passeth them ouer [f] Chap, 31, 23, without some fearefull iudgement, that offend this way.

Stranger.

WHen I was weary, hungry, weather-beaten, out of my way, and euen ready to perish; and the father because of the darkenesse of the night wherein I had occasion to trauell, lighted vpon *Iobs* house, where I was so refreshed by him, that my heart reioyceth to thinke of it,

and my tongue can neuer so sufficiently commend it as I would; neither can I euer bee satisfied vntill some occasion be offered me to shew forth some token of my thankefulnesse.

Infinite are the thankes that are due to him. For his house is as a common Inne to all passengers, there is a table alwayes prepared for them, Water for their feet, fire and lodging euer in readines. A strãger can neuer come amisse thither, some repast is to be had at all times, lodging at all seasons. His Gates are shutte against none, (carrying the shew of honest men) none are excluded, but all receiued as well at midnight, as at noone day, reasonable cause being alledged for their vnreasonable trauelling. And when they depart they go not away empty, but he contributeth vnto them according to their necessity, euen so much as may bring them if their need require to their iournies end: And he seeth them also safely conducted, accompanying them some part of the way, either himselfe (if his leasure and their worth be thereafter) or else by his seruants, which is a duty that he [c] neuer neglecteth.

[a] chap. 31, 32

[c] chap. 29, 12

Innocent.

IF a case be intricate and doubtful, very diligent and carefull is he to sift it out: very iudicious [a] and sharpsighted to discerne where the right lyeth, and very iust in giuing sentence accordingly; looke therefore that you haue not (being a borderer) offered those *Amorites* wrong in times past, and now spying their oportunity they haue righted it; if it be so, he will quickly find it out, and cause you to be well punished for troubling him in so bad a matter.

[a] chap. 29, 9. x, xi, 21, 22, 23

But if the cause be good, then feare nothing, but stand assured that hee will quickly see that you haue sustained losse vniustly, and affoorde you the best help may be had: and so that you your selfe shall confesse, that he hath dealt well by you, yea beyond that you euer hoped for. So he dealt by me being sometime in trouble, conuented before

a

a Iudge, imprisoned, arraigned at the barre vpon a false
b Chap.39.13 accusation, and like to haue beene condemned to b death,
had I not appealed to him.

When I came before him and pleaded mine innocency
(he sifted our very carefully and wisely the truth) not one-
c Chap.29.12 ly cleared c me of the accusation laied to my charge, which
was all that I expected; but found out likewise to the great
admiration of all men, and my credit for euer, the offen-
der (who was the man himselfe that followed the matter
so eagerly against me.) See therefore (I say) that your
matter be good, and no fault committed on your part, and
that you be an innocent & harmelesse man (as) you pretend,
and then I make no question but that your remedy shalbe
aboue that you looke for.

He is a very rare man (I tell you) and such a one as the
Lord seemeth to haue set apart for this purpose, to com-
d chap.29.25 fort the hearts of the d mourners, and so haue lifted vp to
honor for this end, to remoue the wronges of the Inno-
cent.

Oppressed.

SVndry times hath hee marueilously righted my cause,
when the violent hand of the oppressor hath beene vp-
a Chap.19.17 on me, and wroong the pray a by the sword of iustice out
of his teeth. Now blessed bee the Lord that sent him,
blessed the kingdome that inioyeth him, blessed let him
be all the dayes of his life, most blessed and happy in his
death, after death most honorable and glorious among
the saints.

Syrax. 2.

Syrraxis. 2.

PERSONS.

The { Tennant. Seruant. Youth. Ancient. } The { Prince. Commons. Abiect. Enemy. }

TENNANT.

With my fellow tennantes that haue liued vnder *Iob* these many yeares, (for he is a man that wil not easily be brought to remoue an olde tennant) must needes verifie the testimony of these men concerning him: for surely hee is a man very pittifull, and beneficial to such as want, and ready to succour such as haue any way sustained wrong to the vttermost of his power. And as for my selfe and my estate vnder him, it is such as I would not desire a better Lord.

I know none like him in all this Country. I heare them complaine euery where of the hardnes of their Landlords, as that they are still commaunding such seruice at their handes, as they can neuer be quiet, nor haue any time to followe their owne businesse. Their purse, prouision for their owne House, Corne, Grasse, Cattle, Cart, Plow, Ox-

en, Asses, Cammels, must be at their commaund, whensoeuer they will call them, what occasion soeuer they haue of their own, or what vse soeuer of their commodities. Their fashion is likewise, vpon euery light cause to put out their tennant, or if they can finde no coulourable matter against him, to finde a hole in his coppy or lease, and so to make him forfeit his estate. And now that the world beginneth to abound with people, to raise their rents, or to put them to great fines, ten times the valew they were wont to pay, & yet notwithstanding to abridge thē very much of their old estate. For if there be a good inclosure, meddow, peece of ground, woods for building, or fuel, that, they take in their own hands. Let the tennant speak to them of this, he shall be reuiled; let him plead his right, so far is he from hauing his cause heard, that they threaten him either with death or banishment, or beggery, if he proceed, or else they rate him thus: What wilt thou quarrell wich thy Lord? Thou wrangler thou, thou impudent fellow? How darest thou be so bold to meddle with mee thy Lord and Maister, from whom thou, thy Wife, children, and seruants, haue your maintenance, and by whom thou hast reaped this and that benifit? Or else they lay such matter of accusation against him, that may indanger his life, and so the forfeiture of liuing and goods into their hands. Of such Landlordes the word is full, and poore tennants feele it to their smart.

But *Iob* he is none of this ranke, for if there be any thing grieueth his tennant, he is very ready to heare his allegati-
[a] chap, 31, 13 ons, [a] and to yeald rather to the losse of some of his own right, then that hee should sustaine the least wrong. Yea when a tennant complaineth vnto him, hee is not at rest, vntill he hath satisfied him to his content, and he is glad to see that he is willing to thriue vnder him. And when hee perceiueth him to be behind hand, he laboureth to helpe him, biddeth him call for his letters, or his word to any friend that may pleasure him.

In the time of Warre he defendeth him with his armies,

and

and when the King calleth for his ſeruice or tribute, he eaſeth him all he may; for he knoweth that the *Lord* hath appointed him but as his Steward ouer his people, and that he muſt render an account vnto him one day, how he hath demeaned himſelfe in his office.

Seruant.

I Haue ſerued him theſe 7. years, he payeth me my wages duly, he vſeth no outragious wordes or tearmes of reproch, no nor vncomely ſpeech vnto me; he is not eaſily moued to anger, nor haſtily to puniſh, but of much patience, able to bridle his affections. He is often in his Godly admonitious, and fatherly inſtructions, as well toward God, as in regard of our duty to man. We haue prayer euening, morning, and at noonetide, thankſgiuing at meat, and ſome matter of Religion handled, which wee may tearme the reading of a Chapter; being nothing elſe but a chiefe head or ground-point of Diuinity deliuered vnto vs.

Euery Sabaoth we accompany our Maiſter to the publike place of ſacrifice and prayer. If a controuerſie ariſe among vs that are ſeruants, he will diſcide it, neither muſt it go any further. If any thing trouble vs about our places, he will that we make the matter known vnto him, for he cannot indure that there ſhould be any grudging, or mourning within his walles, but will that there bee contentation at all hands. When any one is found to be contentious, factious, a falſe accuſer, a tale bearer, or diſcloſer of ſecrets, or enuious; a fighter, a quarreller, a proud perſon, a boaſter, ſwearer, drunkard, a adulterer, one giuen ouer to idleneſſe, a common gamſter, a deceiuer, a worſhipper of falſe Gods, a deſpiſer of the true God, his words, miniſters, or Seruants, or elſe diſloyall to his Prince, (who is in Gods ſtead) he muſt not abide in his houſe, or any way looke for his countenance, or protection.

When a ſeruant hath cauſe to debate with him about a
[a] Chap, 31, 13 matter of difference, [a] he diſdaineth not to confer with him about it, but with all meekeneſſe ſubmitteth himſelfe, remembring [b] that he is made of the ſame mould, begotten
[b] chap, 31, 15 of the ſame ſeede, formed after the ſame manner in the Womb, purchaſed with the ſame bloud, appointed to the ſame inheritance with him. Notwithſtanding he keepeth them, and his family of all ſorts in awe, and will haue them to know their duty toward him, to ſhew themſelues modeſt, ſilent, and humble in his preſence, and not to anſwer againe.

If vpon his vſage toward them, (at the complaint of other) they find themſelues agrieued, his will is they ſhould make their griefe known vnto him; neither is he aſhamed if hee haue doone amiſſe in iudgement, to reuerſe the ſentence. He abhorreth cruelty, and bitter dealing, which is then properly when the party that is puniſhed is innocent, or the correction, and the fault are not equal, neither doth he like of ouermuch ſeuerity, where the nature of the offence deſerueth very grieuous & heauy puniſhment; knowing that in regard of the later, the Lord calleth for mercy; in regard of the former, that he ſhall not be able to anſwer
[c] chap, 31, 14 [c] for it, when his maiſter (which is in heauen) ſhal call him to a reckoning, and iudge without reſpect of perſons.

Youth.

THe grauity of this mans perſon, and his ſeuere countenance (well befitting a gouernor of the commonwealth) hath made me withdraw my ſelfe oftentims when hee paſſed through the ſtreete, as being terrified with the
[a] chap, 29, 8 ſight of his countenance, [a] and not daring to looke him in the face. He doth more good with his very ſight and looks, then others can doe with their cruell threates, and puniſhments: for it is a great matter to be of ſober and graue carriage, pithy, and ſententious of ſpeach, of a conſtant iudg-

 ment,

ment, and ſetled reſolution, and withall of a countenance full of authority, and maiſty; for theſe muſt all goe together, and ioyne handes in a magiſtrate, that will doe good amonge the people; Neither is it the countenaunce of a man onely, that will do it, vnleſſe the other likewiſe concurre.

But theſe linked together, like vnto twins in the womb, are of more power to perſwade, then all the eloquence of the fineſt Rhetorician: theſe preuaile more, to bring both young and old to reuerence, feare, and obedience toward ſuch as are in authority, then to be popular, or applyable to euery mans humour; ſmiling in countenance, pleaſing in ſpeach, and plauſible in behauiour. For Rhetoricke allureth onely the eare, grauity lodgeth in the hart: popularity is not in nature, but commeth of affectation; and therefore is liked but for a time, and can neuer be fitted to all mens faneyes. Grauity is naturall, or diuine, and therefore alwaies eſteemed and honored.

Auncient.

IHaue liued foureſcore yeares, yet it neuer greeued mee to do [a] reuerence vnto *Iob* becauſe of his wiſedome and grauity, being much greater then theirs that are his elders. And though his humility and curteſie be ſuch, that he wold not ſuffer mee to be vncouered, or to ſtand, but biddeth me, (if he be not in his ſeat of Iuſtice) couer my head, and ſit downe when I come before him; yet notwithſtanding his place and worthines requiring it, I thinke I ſhould derogate from the honour due to ſo rare a perſonage, if I ſhould do the one or the other in his preſence. For if honor be to be giuen to auncient yeares (which muſt needes be confeſſed to be a duty in nature,) then much more to wiſdome and vertue, which are more ancient then the world it ſelfe.

[a] Chap. 29. 8

The ſpeciall thing mouing the younger ſort to an eſti-

mation of their elders, is a ſuppoſall of more experience, piety, and knowledge then to themſelues: which if they find not, they withdraw their reuerence, and preferre in their iudgement ſuch (how yong ſoeuer) whom they finde moſt beautified with theſe good Ornamentes. The elders likewiſe, and gray-headed fathers themſelues, that are of greateſt place, are woont to admire and honor the Perſons of young men, to whom they find themſelues inferiour in counſell and vnderſtanding. This moueth me, and the reſt of the auncient, ſo highly and honourably to repute and eſteeme of Iob, for in him are moſt eminent, knowledge, prudence, grauity, courage, conſtancy, godlineſſe, and whatſoeuer beſide may garniſh a gouernor and ruler of the common-wealth.

Prince.

IN regard of this great wiſedome and iudgement of his, they that are ioyned in counſell with him, are al ſilent Chap, 29,9,10, when he commeth in place. We may conferre of matters, but we decree nor conclude vpon nothing till we heare him ſpeake. And therefore we expect and reſpect altogether in our meeting his ſentence: which as it is expected and deſired of vs, Chapter, 29,11, ſo when it commeth, reſolueth ſo fully that was in queſtion, that wee forthwith as hauing nothing to except againſt it, are compelled to condiſcend thereunto.

It was neuer knowne as yet, that any thing agreed vpon, and decreed by his approbation, hath beene reuerſed, diſliked, or repined at afterward; but that whatſoeuer ordinance hath beene enacted at his conſent and deſire, hath had the allowance and commendation of al men, and hath procured him a bleſsing Chapter, 29,11. at the hands of both rich and poore, together with the well diſpoſed of all ſorts.

Hence it is, that the people haue a conceit that all good

that

that is done for the common-wealth is by means of Iob, and nothing done without him. This it is to haue the good opinion and harts of the Commons.

Commons.

VErily he hath our good opinion and loue of our harts, the prayers and blesſings of vs all, ch. 29, 11, which alſo he wel deſerueth: neither haue we a conceit of him aboue his worth, but his worthines is farre more then wee conceiue. Whatſoeuer good hath come vnto the land, eyther he hath beene the immediate cauſe thereof, or elſe it hath proceeded from his good example. (For the good example of a man in authority, is a ſpeciall meanes to drawe on others to the imitation of his vertues.)

I would wee had many ſuch gouernours, that our loue might not be thus abridged to one, but imparted to more! O it were a ſweete thing, to ſee Princes contending who ſhould excell other in the gouernment of the Common-wealth: yet ſo, that they would not forget the emulation that ought to be in men of eminent place concerning vertuous life. For no muſicke ſoundeth more pleaſant in the eares of the Commons, then to heare, that wiſedome and vertue go ioyntly togither in the Nobility of the Land.

But it is very Lamentable to conſider, what complaining there is euery where of Noble-men: If they woulde ſtuddye to bee like Iob, then there would bee no ſuch matter againſt them. Hee chap. 31, 1, hath made a couenaunt with his eyes, that they ſhall not allure him to Wantonneſſe, and that he wil not abuſe them vanity.

I woulde the reſt of the Nobility woulde make ſuch a Couenaunt, and keepe it as hee doeth. For a chaſt bodye, chaſt lookes, chaſt thoughtes, where are ſo

ſo many incitements and prouocations to euill: deſerueth no vulgar commendation, and the want of theſe is no ſmal blemiſh and blot to their houſes, it ſtaineth alſo their blood, whereby all manner of vice ouerſpreadeth their families. For though vertue doth not, yet vice doth come by propagation. What euill then may wee not expect in the Noble, and what puniſhment are not they themſelues to looke for, as diſeaſes of body, conſumption of goods, ſale of inheritance, rooting out of ſtocke, anguiſh of ſoule, torment of cõſcience, & the fire of Gods wrath to deuour that their fire where the ſinne of vncleannes raigneth. *Iobes* foot goeth not awry. Chap. 31. 4, 7. But when ſhall a man finde almoſt other Noblemen in the waye, they are out of the way in the adminiſtration of Iuſtice, out of the way in the gouernement of themſelues and their families, out of the way in their recreations, as being either not lawdable, or immoderate.

Iobes hart Went not after his eies. Chap. 31. 7. Their harts are carried away, and ouercome with worldely preferments, and profits, with ſenſual pleaſings and vanities, with an ouerweening deſire to haue all at their commaund, according to their liking; to haue nothing to croſſe thẽ in their opinion, affection diſpoſing of things, to be auenged vpon all that ſtand in their light, Ch. 31 15 and to right all cauſes (as they terme it) though it were neuer ſo wrong, ſeruing their turne.

[a] Chap. 31, 7 *Iobes* [a] hands were not defiled with iniquity, but couetouſnes, oppreſsion, cruelty, bribery, ſticketh to their fingers like birdlime. Neither hath Iob by the brightnes of the Moone, the glory of the ſunne, chap. 31. 26. and the reſt of thoſe heauenly ſpheres, being induced to forſake the Lord his God, the Fountaine of light, and perfection of glory and brightnes; but they haue beene eaſily miſled, and ſeduced, not onely by the beauty of thoſe excellent creatures, but by other moſt baſe, vile, and contemptible, making to themſelues not onely Goddes of golde and ſiluer,

uer, but truſting in the Wedge of Gold it ſelfe, beleeuing to be ſaued by their owne arme, yealding diuine worſhip to the perſons of Men, placing their chiefeſt felicity and glory due vnto God, in earthly honours and fleſhly delightes.

Iobes rare vertues therefore, of piety and Godlineſſe, may worthily be writen in great capitall Letters, and ſet vp as a mirrour to al that are in authority: neither to them alone, but to vs of the Commons likewiſe, and men of all degrees: for we, and they, being no leſſe to be blamed then Princes and high eſtates, ſtand in great neede of the light of ſuch a Preſident to guide vs.

And what hath been ſpoken in the reprehenſion of you that are Princes, hath beene onely, and to no other intent, then to reduce you from error to the imitation of that Noble patterne of life and religion, worthy *Iob*, who dayly conuerſeth among you. And further to incite and ſtirre you vp ſo to ſhine before vs in all good knowledge, and holy conuerſation, as you ſhine aboue vs in wealth and eſtimation.

Abiect.

IOb ſuppoſeth it an vnreaſonable thing to deale otherwiſe then he would be dealt withall: for very nature it ſelfe preſcribeth this Method, and therefore he doth as willingly indure the cenſure of the meaneſt (be they neuer ſo baſe) and their iuſt reproſes, as he would they ſhould indure his: Yea, ſo farre is hee from being offended with them in ſo doing, that hee holdeth it a great fauour, that they would do him that kindnes, as to put him in mind of the neglect of his duty.

Such is his modeſty, Chap. 31.34. that when the pooreſt man in the Country obiecteth any thing againſt him, hee will not (being guilty to himſelfe of the accuſation) ſeeke by vertue of his place to carry away the matter againſt his accuſer, but keepe himſelfe cloſe, and not come abroad, to the end that all men may both perceiue his ſorrow for his offence, and that he will not reſiſt but wil-

lingly yeald vnto the fillieſt wretch, in a matter of truth.

His manner is, ſpeeches proceedinge againſt him from a troubled and grieued minde, ſo ouercome for the preſent, with the violence of their paſſions, that their vnderſtanding is ouerwhelmed: not to ſeeme for the inſtant, to take any greate notice of them, but giuing them waie a while, vntill the fit be ouer, afterward to reproue them for it.

When the iniury is priuate, he holdeth it an honour to beare it, wiſedome to paſſe it ouer, pollicy, not to avenge it; for though it be good in the opinion of the great ones, that ſuch fellowes as we are, ſhould be made to know our ſelues, yet euen in their owne iudgement, hee that ſhall bring them vnto it, ſhall procure hatred to his owne perſon.

Let great Men therefore ſay what they will, yet this is certaine, and themſelues do confeſſe it, that mercie, lenity, kindneſſe, patience, the brooking of iniury, paſſing ouer of offences at all handes, is the onelie way to win them to obedience, and reuerence at the handes of the multitude of all ſortes. And in a Man that would draw others to the worſhip of the true God, there is no ſuch meanes as this. For this if any thing, (becauſe it is aboue nature, and ſuch as moueth to admiration) will cauſe the hearts of the vngodly, and vnbeleeuers to relent.

Enemy.

THough we loue not *Iob*, yet we muſt needs ſaie of him, that hee is not malicious, but eaſie to forgiue an offence, and that he reioyceth not at the fall of of his enimy,
[a] Chap. 31, 29 but is ſorry [a] when he ſeeth him come to miſery. We
[b] chap. 32, 31 know wel, that hee wanteth not ſome [b] about him, that would faine ſtir him vp to recompence his wronges to the ful; howbeit he wil not be brought vnto it, but (notwithſtanding their continuall inſtigations to the contrary) ceaſeth not to render good vnto vs for euill, ſtriuing to ouercome vs that way, and to draw vs to a better affection of him, by heaping vppon vs good turnes from time to time.

He

He dealeth with the Lord by continuall and earneſt praier, to change our heartes; then the which, what can the greateſt friend in the World doe more for vs? He is a rare friend indeed, that will do this hartely for him that is his beſt beloued: But it is ordinary in him, to ſhew ſuch duties of loue to his moſt deadly enimies, as elſe where can hardly be found among thoſe of neareſt alliance, or ſuch as are tied together in the deareſt knot of friēdſhip. The moſt part of men think they haue acquited themſelues like braue Champions, if they haue beguiled their enimy by any cunning practiſe; but his ſtudy is to deale faithfully with all men, and to be moſt carefull thereof in a matter that concerneth his enimy, that thereby their mouths may be ſtopped, when they ſhall haue no colour for that they ſpeake. Howbeit his weakeneſſe and his [c] wantes he alwaies confeſſeth, and is ready to craue pardon if he haue offended at the hands of his enimy. [c] Chap. 31, 27

He ſtill acknowledgeth how ſubiect he is to tranſgreſſe, and what a combate he hath with his affections, and euill deſires, and how hardly he ſubdueth them; and that ſometimes they preuaile. Let his aduerſary declare vnto him wherein he hath committed a fault, he will confeſſe it, and ſhewe tokens of ſorrow for it.

And as for the increaſe of his ſubſtance, though it bee growen to be exceeding great, yet ſurely hee is not proud of it, neither doth he boaſt of it, as if it came by his owne wit, or induſtry, or as if he had receiued it for ſome deſert in him, more then in other men: neither doth he ſo reioyce in it, as if the delight of his hart were thereupon. But he is as humble with all his wealth, as he that hath not a morſell of bread for his belly: Bleſſing, and prayſing of God for his great benefits, is euer in his mouth, his hart is lifted vppe in prayer to GOD day and night, for grace to vſe them to his glory, the good of his Seruantes, and needy people.

If we ſhould not witnes this, the heauens aboue, the earth and dumbe Creatures beneath, would conuince vs of ma-

lice, and all the worlde would condemne vs to ſpeake againſt our owne conſcience. For there was neuer any one that hath ſpoken againſt him, but the matter being well examined, ſhame hath couereth his face. And the tryall of that hath bene inuented to his diſcredite, hath bene as a
[d] ch. 31. 35. 36 crowne[d] and ornament vnto his head.

He offereth to helpe him that wil accuſe him all he can,
[e] chap. 31, 37 to put vp a bil of[e] of indictment againſt himſelf, to honor him as a prince that ſhall do it; which argueth his clearnes of conſcience, his confidence that no man can charge him with ought, his great deſire both to know his faults himſelf, and that they ſhould be diſcouered to others. He that doubteth of this our teſtimony, let him cõſider that it hath proceeded of no good will, but our conſcience hath forced our tongue to pronounce it: And againe, let him go when he will, (for there is no time amiſſe) and take a ſurucy of Iob, and obſerue him well, in his equity and wiſedome, in the handling & diſciding of cauſes, his diuine and heauenly ſpeeches, his bountifull hand to the poore, his admirable modeſty ioyned with a goodly maieſty in all his actions, the comely orders in his houſe, the graue inſtructions of them that are about him, and moſt principally his fatherly admonitions to his children will ſo rauiſh him, that he ſhal be conſtrained to veryfie more then I haue ſpoken.

Syrraxis. 3.

Perſons. { *Iob.* *Children.* *Seruants.* }

Iob. O My children, the comfort of my life, I muſt remember you ſtil with my wonted inſtructions. Labor for the knowledge of the Lord, feare him, obey his will, truſt in him alwaies, be diligent, and skilful in your callings. Call your family to the hearing of the word,

& praier, and examine them in their faith, ſuffer no vnruely perſon to ſtay in your houſes, and for your owne partes, auoide the company of the vngodly, and giue them no entertainment.

Keepe good hoſpitality, if it ſtand with your hability, for the Religious, Vertuous, Poore and Diſtreſſed. Doe good vnto all ſuch euery way, but let your comfort there be greateſt, where you find moſt goodnes. Helpe the widdow and the fatherles; ſuccor the ſtranger, right the cauſe of the oppreſſed. In all theſe things, ſo farre as I follow the will of the Lord, let my example be a pattern vnto you. But principally looke that the morning and euening ſacrifice be held vp in your houſes, knowing that without it, it is as impoſsible that the loue of God ſhould continue with you, as a lampe without oile, fire without fuel, the life without noriſhment. Eſpecially then look to this duty, when you are either feaſting [f] in your houſes, or abroad with your friends: for at ſuch times the fleſh being pampered, ouerwhelmeth the good graces of God, and cauſeth a ſecurity in vs. The thing I ſimply diſlike not, but greatly commend, as being a means to increaſe loue, to confer of Religion, and to ioyne together in praier. And verily it reioyceth me at the hart, to ſee this concord and agreement among you my children, for therein I ſee (to my vnſpeakable comfort) the fruits of the labors I haue beſtowed vpon you, in your inſtructions; as alſo your louing and kind nature, vertuous and godly diſpoſition. But my counſel is, that you be not too much in it, & that when you do it, you take heed of exceſſe. For at Feaſts there is euer ſuperfluity of meate and wine, which making the hart merry, the tongue is apt to run ouer, and to breake forth into either wanton, vaine, reuengefull, reproachfull, or malicious words.

[f] Chap. 1. 4. 5

At ſuch times therefore be ſparing in your ſpeeches, and for the auoiding of ydle, and looſe talke, propound ſome godly queſtion to be debated, make a couenant with your eies, your eares, your appetite, ſpecially that they offend not, and with your heart, that it be not drawne away, nor

your minds ſo taken vp with thoſe pleaſant dainties, that you forget God. Beware likewiſe of diſorder, an vnſeperable companion of banquets, and that you haue a reſpect to the time; for then to giue your ſelues to feaſting, when the Lord calleth for weeping and mourning, for the trangreſſion of the land; or in time of war, famine, peſtilence, or any other calamity, (either publicke, or priuat, and concerning your ſelues) were ſuch an iniquity, as the Lord woulde not ſuffer to eſcape vnpuniſhed.

Children. We remember wel (good father) your precepts, we know them to be the commandements of God, and we wil obſerue them to the vtterm oſt of our power.

Iob. But what ſay yee my ſonnes to the matter of banquetting, hath it not bin a means to make yee forget God, [a] to ſin againſt him, and blaſpheme [a] his name? I do not mean, that abhominable blaſphemy of thundring out curſes, either againſt God, our ſelues, or others, with the tongue ſeuerally, or with the tongue and hart ioyntly, which is more heinous; nor rapping out deteſtable oaths, nor of ſinning againſt our owne ſoules by damnable periury, nor of odious lying, and abuſing the holy name of God by ſpeaking vainely or vnreuerently of him (for this were too groſſe vſage for my children) and had I receiued but the leaſt inkeling of this, I would haue broken the neck of your feaſting long agoe: but my meaning is, of letting paſſe from you ſome ſiniſter affection of God, ſome euill thought of his ſeruice, of any of his ſeruants, or of my ſeuere diſcipline, by which I kept you in awe in times paſt, or of my fatherly authority ouer you now.

[a] chap. 1, v. 5

[b] chap. 1, 5

Tell me therfore my ſons what yee haue done? for I haue had a fear [b] from the beginning, euer ſince yee firſt entered into feaſting, that al things were not wel. Methinkes I can neuer be careful inough for you, becauſe of your youth, which is moſt prone in it ſelfe, to euill luſts, affections, deſires, and cogitations, eſpecially, when it is inflamed with wine, and delicate meats. For this cauſe, riſing vp earely to day, I haue for you, taken and offered vp a propitiatory ſacrifice

crifice, [c] or an whole burnt offring for euery one of you ſeuerally a liuely tipe of the moſt perfect ſacrifice of the *Meſiah* to come, which ſhal be offered vppon the Altar for vs. Go to the Laver, waſh your hands, clenſe your hearts, and be prepared, and come my ſonnes, and ioyne now with me your ſelues in ſacrifice to God: for this is it, that muſt turn away the Lords diſpleaſure from you, if ſo be it ſhould bee gone forth againſt you, for your treſpaſſe in this matter.

[c] Offered burnt offrings ibid, 5. Iob ſanctified the chap, 1. v, 5

Chil. Our father (my brethren) giueth vs good coũſel, yet for the matter of banquetting, as hee alloweth and commendeth it ſimply in it ſelfe, ſo I cannot perceiue why honeſt meeting ſhould any way trouble his mind. His caueats indeed are notable, much to be regarded, and ruminated of vs, and the rather becauſe good rules eaſily ſlip out of our minds, as alſo becauſe experience teacheth, that dainties pleaſing to the pallate, make men exceed the meane; ſweet Wines ſwallow vp remorce for ſin, drown the holy meditations and deſires of the mind, and cauſe in vs an vnfitnes for prayer, and al other religion. The ſum of al is this, that wee haue a care to be temperate, and in good order, which if we looke vnto, there is no danger at al in the matter. Keep we then (deare brethren) this precept, and we ſhal not need to ſtand in feare of any diſquietnes, that may come vnto our reuerend father, or hurt to our ſelues by our feaſting. For why ſhould it be more hurtfull to vs, then to the godly of former ages, that haue al vſed it without exception? Seing therefore that the L. hath giuen vs abundantly wherewithal to do it, how can we ſpend it better, then in making mery one with another. For it is the onely thing for brethren and ſiſters to meet: there is nothing comparable to it, that ſuch ſhould make much of one another. Call we then our ſeruants together, whereby preparation may be made, and prouiſion had, for we muſt go ouer [d] once again with our inuitation, beginning with the Eldeſt, and ſo round about vntill it come vnto the youngeſt.

[d] Gen. 18. v, xiii chap. 14 For where are banquets there muſt needs be ſeruants

Seruants. There ſhall be nothing wanting on our part, ſet you down what you wil haue, where and when, & it ſhall

ſhall be prouided for you. Sirs, how like you this, wee ſhall haue a World of good-cheere, the onely thing that Seruantes deſire, for they loue alife to ſee victuals ſtirring, that ſo they may be merry, and bid their friends welcome. It is good ſeruing of ſuch Maiſters, for they will not call vpon vs for worke, as thoſe worldlings are wont, that neuer thinke they haue enough doone, though Seruantes ſweate out their heartes for them. But tell me my companions in good ſadneſſe, what you thinke of this banquetting; of our old Maiſter his praying and ſacrificing ſo often, while our young Maiſters are at their feaſting. And for that he is neuer there preſent himſelfe, maketh me ſomthing to doubt, and I am affraid there will come no good of it. For the Diuell is a very buſie fellow, and a chiefe gueſt, as I haue heard old men ſay at theſe banquets.

Syrraxis. 4.

Perſons. { *Sathan.* *Lord.* }

Chap. 1, v, 6 *Sathan.* WHat a deale of holineſſe is there in this Man; Morning, and Euening ſacrifice: Oblations for himſelfe, for his Children peace offeringes, offeringes of redemption, burnt offerings, praying with his family, prayſing the Lorde with Pſalmes, and Hymnes, and ſinging them vnto the * [a] Harpe, and other inſtruments of Muſicke; preaching vnto them, Catechiſing them, inſtructing his Children, by Doctrine, admonition, exhortation: talking, conferring, reaſoning about Religion with all, (as well ſtrangers, at familiar friendes) and he hath neuer doone with it; he is in it day and night, earely and late, no time commeth amiſſe for it, nothing can hinder him from it, thoſe that haue any dooings with him

* [a] Chap. 30, 31.

him, ſhal be well leſſoned I trow. But I will miſſe fowly of my marke, if I alter not this geare ſhortly: for the Lord ſhall hardly ſay me nay, or I will be doing with him eare it be long.

Oh I cannot be at reſt, vntil I be about it. Oh, how much good it would do me to be vpon his skirts: for this is my delight to vexe mankinde, and to get them into my clutches to torment them: herein is my ioy, heerein is my felicity, to macerate that pampered fleſh of theirs. O how tender, how dainty, and delicate they are? But when I take them once in hand, I put them to ſuch hard meate, and ſo cruſh them, that I bring them to diſpaire, and loe, then they are where I would haue them. But when it is ſo, that I cannot haue my ſwinge at the Sonnes of *Adam*, when the World flouriſheth, the graces of God abound in Men euery where, War ceaſeth, peace is maintained vpon the face of the earth; then fret I, then am I conſumed with enuy, eaten vp with malice; then ſorrow woundeth my life, griefe and vexation teareth and renteth my ſpirit. Hence it is, that becauſe I am not permitted to meddle with Men themſelues, I wreake my anger vppon the Corne, fruite, Graſſe, trees, Houſes, Cattell, &c. procuring mil-dewes, immoderate ſhewers, Haileſtones, Caterpillers, lightnings, and flames[b] of fire from Heauen, to deſtroy them. [b] Chap. 1, 1

This doth a little eaſe my Malady: but if this may not be graunted me, yet I neuer reſt, night nor day, from venting out of mallice one way or other to the annoyance of men. One while leaue being giuen me (for here is the miſchiefe I can doe nothing without leaue) [c] I ſo ſhake the earth with fearefull Earth-quakes, which turneth vppe the Mountains by the roots, ſwalloweth vp Citties, & Countries, cauſeth the very foundation and Pillers of the earth to tremble: another while, I ſo trouble the ayre (the ſeat of my kingdome) with Hideous and horrible Thunderclaps, powring down withall ſuch mighty ſtreames of Waters, and ſo darkning the light of the Heauens, that it ſtrip- [c] Chap. xi, xii Chap. 2, 5, 6,

peth the ſons of men of all comfort of life, cauſeth the hair of their heades to ſtand an end, and their harts to ſhiuer in their bellies. Neither doth this ſatiſfie my fury, (for I muſt be doing ſtill, and playing my prizes in euery corner) but here I enter into beaſts; there, into men; and thoſe of rareſt gifts of wit and learning, whereby they become mad: here I ſow hereſies, and falſe doctrine, there ſciſme, & contention; here I lay riches and honours before the Religious profeſſors of the truth, to pul them from their ſincerity; there I puffe vp the harts of the learned with pride. The iuſt man I tempt with bribes, the Wiſe man, with a conceit of great wiſedome; the good Man with an high opinion of his deſerts; the temperat man, and him that hath gouernment ouer his affections; with dainties of all ſortes, with pleaſures of each kind, with ſtrong motions to vncleanenes, vncomely ſpeeches; with matter of reuenge; with prouocatious vnto blaſphemy. When I find a mans humor once I am ſafe (and I can quickly gueſſe at that to) I follow him at an inch, I am with him to bring at euery turn whatſoeuer he be. There is none that is free from my aſſaultes, King or Begger, young or old, Male or female: All is one with me, I pitty none, I ſpare none, very infants and ſucklings are my prey; I haue a caſt at all one way, or other, and ſo to, that I neuer leaue them vntill I haue fetched them ouer the coales. *Adam* himſelfe ſcaped not my fingers (alas ſilly man) for all his great wiſedome, he was no match for me. *Noah* withall his righteouſneſſe, I turned into a very Swine. *Lot* withall his godlines, into an inceſtuous beaſt. *Abraham* that was ſuch a beleeuer, into a very diſſembler, whom haue I not ouercome? Where haue I not preuailed by my tentations? What man was there liuing at any time vnder the cope of Heauen, that I haue not foyled more or leſſe, firſt or laſt in the Combate? Shall *Iob* then be able to ſtand out alwaies, and ſet vp the flag of defiance againſt me? No, no, the Lord will cal for me ſhortly, I will then be in hand with him, to ſee whether he may be won to let me buckle with him a little? O how doth

None of theſe fell finally, but roſe againe.

doth malice with her poyſon and venim torment me, till I haue diſgorged my ſtomacke vpon him?

Lord. Come Sathan, giue in thine account heere before my Tribunal, do that homage that to me thy Lord belongeth. Theſe my good ſeruants, my holy *Angels*, they are alwaies moſt willing, and ready, moſt ſpeedy, and cheerefull, moſt obedient and faithfull, both to execute my commandements, and to bring in a reckoning vnto me of their ſeruice; euen of their own voluntary inclination, loue, & affection toward me. But I can haue neither the one nor the other done by thee nor by any of thy retinue (which canot be numbred for multitude) ſaue only what by ſtrong and violent hand I wring from thee. I make vſe of theſe my good ſeruantes, and ſo of thee, not that I ſtand in neede of any of you (for I am all ſufficient of my ſelfe, and therefore my name is *Shadai**) but that through their miniſtery, my goodnes might the better appear to my church militant, for whoſe ſauegard I imploy them: As alſo thorough thy miniſtery, whom together with them I haue ordained as a terrour and ſcourge to the aduerſaries of my church, and as a triall of my ſpouſe, that ſo ſhe might be comforted and incouraged in her warfare (on the one ſide) and on the other ſide, experienced in my deliuerance, hardned and armed againſt whatſoeuer aſſaults for the aduancement of my kingdome.

* *Shadai* of *Shadad*, *veſtire* becauſe the Lord is able to lay all things waſt that ſhall any way anoy his children.

I dare vndertake for thee Sathan, that thou meaneſt nothing leſſe then this, and that it is ful ſore againſt thy mind to ſet forward my kingdome: for though thou art heere preſent before me among theſe my ſons: yet is thy meaning as contrary to theirs, as the light of this my throne, and the darkenes of thy Dungeon of Hell. It is my mightie power that hath dragged thee hither, otherwiſe thou wouldeſt not haue come before me.

And now thou art heere, I know thou art come as a malicious enimie of mine, and wilt alſo quarrell with mee about ſomething before thou departeſt; For thou haſt not thy name for nought: but continueſt a ſworne eni-

my of mine(as thy name Sathan doth import.) And ſuch a one, whoſe guiſe hath alwaies beene to oppoſe himſelfe againſt me and my ſeruants, euer cauilling with vs, peering and prying ſpightfully into vs, euer ſpying a knot in a bulruſh, and ſeeking to vndermine vs withall thy cunning; and therefore art thou iuſtly termed the Diuell. Thy very countenance bewraieth as much for the preſent, and the fury wherewith thou art inflamed, breaketh foorth in thy face. Surely there is ſome great matter that inrageth thee. Where madeſt thou thy laſt walke Sathan?

Sathan. I haue bin walking vp and downe, ouer and ouer againe in my [c] principallity, according to thine appointment.

[c] chap.1.7

[d] chap.1.8

Lord. This is no [d] direct nor perfect anſwere to my queſtion. For I woulde knowe from what part of the earth, and from what buſineſſe thou nowe commeſt, and art called from, and withal thy true vſage, what it hath bin? which if thou wilt tel, thou muſt needes confeſſe, that thou haſt plaied the part of the greedy Lioneſſe robbed of her whelps, in biting moſt cruely, in wounding moſt greeuouſly and incurably. In deuouring; deſtroying whatſoeuer thou mighteſt, that came in thy walk, without mercy. Playing the Dragon in thy wily, fierce, & malicious dealing, ſtil playing vpon the aduantage: ſodainely aſſayling, hotly purſuing, and neuer giuing ouer. The Tyrant in thy cruel tormenting of the bodies and ſoules of my people, murdering of thē, acording as thou haſt euer done frō the beginning, in that thy vſurped principallity (where I haue giuen thee power) left no means vnatempted to draw to diſloyalty, wher I haue not reſtrained thee of thy wil to hurt, and more particularly thou haſt carried a moſt malicious eie againſt ſome one of my ſeruants.

Shew me therefore diſtinctly from what place and perſon thou now cōmeſt? againſt whom thou didſt lay thy ſiege? whom thou ſoughteſt to tempt? About whom thou didſt vſe al thy might, and policie to ouercome and ſubdue, as thou haſt the reſt of the world (for the moſt part) and yet couldeſt

not

nor preuaile? Which is the thing that maketh thee thus out of patience, not only euer ſince (and that continually) I laſt reckoned with thee, but immediately before I forced thee to come before me, and waſt euen then too too buſie about it, when the Scitation was ſerued vppon thee for this thine apparence. Shew me (I ſay) plainlie and expreſſely without any further circumſtance, whether this bee not the matter that diſpleaſeth thee?

Sathan. Moſt thinges pleaſe me well enough, yea all things in a manner, are according to my hearts deſire, yet, can I not, neither ſhall I euer be ſatisfied as long as there is any thing at al, when I am in my circuit, thogh it be of very great compaſſe, that ſhal neuer ſo little croſſe mee of my will.

Lord. Thou wouldſt faine cloke the matter of thy griefe, but thou canſt not hide it from me. Who ſo inconſtant as thy ſelfe, counterfetting all colours, yea euen of the Angels of light, and yet in diſſembling thou art alwaies one and the ſame. I perceiue I muſt come nearer home vnto thee, and laie thee naked by naming the partie. For I ſee, though I preſſe thee neuer ſo hard, thou wilt notwithſtanding for al that confeſſe nothing. Becauſe my ſeruaunt *Iob* is a good man, thou doſt viſite him I am ſure in thy walk, frequenteſt very often his houſe, ouerlookeſt him verie ſtraightly, and haſt thine eie euer vpon him: How ſaieſt thou therefore, is it not he that is a corziue to thee? Be not ſilent, but ſpeake? He wil not accuſe himſelfe, though he be neuer ſo guiltie, but had it bin to accuſe other, wee ſhould haue had a thouſand words in this ſpace. Trie him on that eare, and he will reuiue his ſpirits by and by. If *Iob* be not my faithfull ſeruant, louing me and mine in trueth, fearing me exceedingly, walking in al my commandements moſt carefully, hee deceiueth me much, haſt thou ought whereof thou canſt accuſe him Sathan? chap. 1. v. 7

Sathan. I heare thee ſtil marueilouſly commending him, but I ſee no ſuch great cauſe. Chap 1. v 9

Lord. Loe now he ſpeakes, now his natural corruption,

and cankred malice breaketh forth, toward my ſeruants. No, doſt thou ſee no great cauſe why I ſhould commend Iob? Is he not the onely man in the worlde for knowledge, for vertue, for religion, faith in my promiſes, fear of my name, obedience to my wil? Doth he not loue the ſaints, comfort the afflicted, countenance the good, hate ſinne, punniſh the wicked? Verily neuer was there wiſdome nor grauity vpon earth, neuer Iuſtice, mercy, nor integrity among men, if not in him. Denie me Iob for my ſeruant, denie me alſo a Church vpon earth, graut me that (which if thou wilt not do, Sathan then take from me the making of the world, and al, for I made it for my ſeruantes which I traine vp therein) and thou canſt not (though neuer ſo malicious) but graunt in like maner, that *Iob* deſerues more highly to bee commended, reputed as my faithfull ſeruant, and to be rewarded.

[a] Verſe. 8

[b] chap. 1, v, x

Sathan. Rewards? he hath not wanted good ſtore; honor, credite, wealth, bleſsings of Cattie, lands, children, in great abundance: thy ſpecial hand of ſauegard, compaſsing him round as a wal of defence, thy fauor ſhining vpon him continuallie from heauen in the earlie and latter raine, in pouring downe al comforts that his hart can deſire, and in the remouall of al calamitie whatſoeuer.

This is the thinge that hath made him ſerue thee, who vvould not do it if he might haue ſo manie benefits heaped vpon his backe as thou haſt heaped vppon him? Rewardes wil draw anie man to fidelitie. I haue thouſands that are as careful to worſhip and honor me, thogh they receiue none of al theſe things at my hands, as euer *Iob* was to ſerue thee. The feare of my punniſhment bringeth them to it: yea though I doe afflict them neuer ſo much, yet they dare not diſpleaſe me, but beare it patientlie, and ſeeke by al means to appeaſe my wrath. Thus woulde not Iob doe, if thou ſhouldſt but once touch him neuer ſo little, but would out of al peraduenture caſt vpon thee as many reproaches as euer thou haſt caſt fauors vpon him.

Make

Make trial of him by ſome more then ordinary affliction, ſee what is in him by the ſuſteining of the loſſe of all that euer he hath (thou canſt giue him more at thy pleaſure) and commit the handling of him to mee, and either hee ſhall proue an Hippocrite, or elſe I wil be contented (if any curſes, and punniſhments can poſsibly be added to theſe that I now indure) to abide the hazard of them, or if that be not inough, let me abide the ſhame of it for euer.

Lord. Thou knoweſt it *Satban* to bee otherwiſe with *Iob*, chap. 1 but that by theſe thy perſwaſions thou wouldſt faine draw me to deliuer him into thy hands, that by the malice (where with thou art ſwolne vp to the brim) might breake out vpon him. Thou enuieſt his proſperity, and that is the cauſe a Verſe. 10 thou art ſo earneſt againſt him. This a thou thinkeſt wil make any man good, but it is cleane contrary: for albeit I haue appointed it as a meanes to make men better, yet through the corruption of nature, it hath turned to the marring of many of the better ſort of men.

It marred the old world, it marred the *Sodomites*: neither did *Eſau* (the founder and father of the Country where *Iob* dwelleth) want welth. Many haue I bleſſed heretofore as abundantlie as now I doe Iob, and manie there are at this time in the world, among the *Egiptians*, *Canaanites*, *Chaldeans* *Sabeans*, and there are ſome in *Edom* to, that are not much inferior, yet notwithſtanding none of them al, haue beene induced thereby to ſerue me, but rather haue thereby taken an occaſion, to caſt off my yoke from their ſhoulders, and to yeeld themſelues ouer to al laſciuiouſneſſe and wantonnes of life.

Though I beſtow riches and rewards vpon men, to make them more in loue with me, yet for the moſt part they of all other are moſt vnkind, vnthankful, forgetful, proud, ambitious, contemners of my worde, cruell, craftie, and requite me with worſe and harder meaſure then anie beſide. It is wonderful to ſee what contrarie effects riches work to thoſe that I intend? For whereas I beſtow them as comfortes and helpes to the godlie in their proceeding and growing in

Religion

Religion: they turne to the choking vp the good seedes of my word, to the drowning of the good graces of my spirit, and conuerting them whom I haue not onely indued with a reasonable soule, but inspired with diuine knowledge into vnreasonable beastes.

And therefore *Iob* is an admirable man, whom wealth hath not corrupted, but made more dutifull, forward, and cheerefull in my seruice, and more humble toward the poore. And as for the feare of thy punishmentes, it is a very idle speech, and a fond thing, for any one to stand in awe of ought thou canst do against them, seeing thou canst not lift vp thy finger against any one (no not the a most wicked) without my speciall leaue and authority. For albeit thy power is aboue theirs, they are by nature vnder thy thraldome, and thou leadest them for the most part as captiues and Prisoners at thy pleasure: yet my hand is aboue thine, I redeeme whom I will, how vile sinners soeuer, yea though vessels of wrath, from vnder thy seruice, vse toward them long patience, and shew toward them my rich fauours, and mercies for a time. Neither canst thou hold any in perpetuall bondage, vntill I giue them wholy ouer vnto thy tyrranny.

a Not Achab himselfe. 1 Kings 22, 20, 22

In that thou vaunteſt of thy thousands, whom thou hast brought to thy seruice, or rather slauishe seruitude, for feare of punishment; thou sayest truely, because it is for feare, and not for loue they doe it. But what a mischieuous mind is this, that nothing will content thee, but the losse of al that euer he hath? Which how can it be granted thee? For by thine owne confession, I haue set a Hedge about him for a defence against thee? Wilt thou haue mee to remoue that Hedge without a cause? But he feareth me not (thou sayest) as I suppose: but whatsoeuer he doth is in Hypocrisie, that so his turne may be serued: wherein to omit thy impudency in controling my testimony of him, (and that to my face) thou shalt find by wofull experience, that hee is no Hypocrite, neither can bee brought by the greatest affliction thou canst deuise, to curse, and blaspheme me.

Sa-

Sathan. Suffer me to afflict him and good enough? Chap, 1,v xi

Lord. I assure thee thou shalt haue shame enough by it, Chap 1,v,xii and the infamy thou thinkest to bring vppon me by his blaspheming my name, shall through his patience, and constancy in glorifieng and blessing the same in his extreamest misery, light vppon thine owne head. And whereas thou makest account to destroy *Iob* thereby, & to insult and triumph ouer my Church: so farre shalt thou bee from that, that thou shalt destroy thereby thine own kingdome, and doe him such honour, as neuer shall be forgotten, and bea meanes that my Church shall take vp the same as a song of tryumph and victory against thee, in all thy tentations, vnto the worldes end. Wherefore to put away all doubts concerning *Iobs* constancy, I will yeald him ouer into thy hands[a]. Spare not any thing he hath, none of his [a] verse.12 thousands of Cattell, none of his Sheep, Oxen, Asses & Cammels; none of his Corne, Grasse, Woodes, Vines, Barnes, & Storehouses, none of all his seuen Sons, or Daughters, which hee valeweth aboue all the treasures in the world, only meddle not I charge thee with his person.

Sathan. The Assisses being now ended, and my commission sealed: it remaineth that I play the Hangman. I will bee gone therefore in post [a] haste, and put my commission in execution with all my skill and cunning, and who can go beyond me? With all my industry and diligence, and I am vntireable in my indeuoures. Neither will I abate him the least pinnes point of my graunt, saue onely certaine messengers, to bring him tydinges of his losses, his Wife to vexe him, and some of his Seruants to grieue, and contemne ✲ [b] him in his misery. [a] Chapter 1 Implyed in exiuit, departed verse, xii

*[b] chap, 19, 16

It grieueth me to doe this, but that I must needes. For my desire is, to lay on loade vpon all that he hath, and to spare nothing, vntill I haue belched out all my malice, reuenged my deadly and insatiable hatred vpon him to the vttermost, and with the stretching out of my commission euen vpon the tainter hookes.

Notwithstanding if I should doe this to, and sweepe a-

way all that he hath hand ſmooth, not leauing any thing behind me: yet would not my hart ſor al that be ſatiſfied. For there being an vndraineable fountaine of ſpight there, againſt the Lords elect, it is impoſſible I ſhould euer haue my fil at them as I would. I hauing now ſued out the lords commiſſion, I am bound to follow the matter: but that is not it that I regard. It is enough for the Angels, that keepe their ſtāding, to aime at obedience to the law of God when any thinge is impoſed vppon them: Let the *Lord* intend therfore what he wil, here in my drift is, through the greatneſſe, ſodaineſſe, ſtrangeneſſe, and diuerſity of affliction, proceeding by degrees, and yet winding vp it ſelfe together at the laſt, and comming in vpon him as it were all at a clap, to bring *Iob* to curſe, and blaſpheme God in his hart. The Lordes purpoſe I know heerein is, to vſe mee as an inſtrument to procure his honor by *Iobs* conſtancy: but my purpoſe, to purchaſe honour to my ſelfe, and to deface his glory, all I can, by the vnmasking of this mans diſguiſed holineſſe, and diſcouering of his diſſimulation. Now for a time to play this my Tragedy in, I was neuer better fitted in my life. For at this very inſtant, his Sons and Daughters
b Verſe xiii, are all a banquetting b together: and doe not ſo much as once thinke of any euill, that is toward them. I will fetch about for my other exploits, and be vpon them in a trice, before they dreame of ſuch a matter, and tumble downe
Chap. i, the very houſe wher they are aſſembled vpon their heads.

Syrraxis. 5.

Perſons. { *Foure Meſſengers.* *Iob.* *Sathan.* }

Verſe xiiii *Meſſ.* 1. AS we were plowing the fields, and attending vpon the cattell very carefully, thoſe olde

old neighbor theeues of ours, the *Sabeans*, a people together with the reſt of the *Arabians*, famous as thou knoweſt for their robberies vpon the countries adioyning, ruſhed vpon vs being very many and mighty, before we were aware, tooke away thy *Oxen* [b] and Aſſes by violence, ſlew all thy ſeruantes there abiding, though they withſtood them moſt manfully, ſaue onely my ſelfe, who haue hardly eſcaped with my life to bring thee tydings. [b] verſe xv

Meſſ. 2. A great, and fearefull fire fell downe from Heauen, and hath deuoured all the flockes of [c] ſheep with the ſhepheards, my ſelfe excepted: whom alone, being horribly ſcarred therewith, it hath ſpared to be a Meſſenger vnto thee. [c] Verſe 16

Meſſ. 3. The Captains of the *Chaldeans*, a warlike people, and giuen to the ſpoile, ſetting themſelues in battell aray, haue ceazed vpon thy [d] Cammels, haue with their triangle, [e] or wedgelike Army, cleaft, and broken through thy ſeruantes that kept them, as they ſtood cloſe together, and well appointed to reſiſt: and they are put to the ſword euery one, ſo that there is none of them remaining, beſide my ſelfe, and that not without much danger of death, to ſignifie the matter vnto thee. [d] Verſe xvii [e] Set out three bands. verſe xvii

Meſſ. 4. As thy [f] Sonnes and Daughters were banquetting together, a mighty, and fierce ſtorme [g] rumbling a farre off, and ſeeming to cleaue the Heauens whence it brake forth: came circularwiſe [h] vppon the Houſe where they were met together, with ſuch a force, as if all the foure windes had conſpired the downefall of it, and boiſtrouſly breaking vppon the foure corners thereof, hath blowen it vp from the foundation, and it hath cruſhed in pieces all thy children, and their family; onely I, and none but I, am left of the whole company, to declare vnto thee the lamentable accident. [f] Verſe xviii [g] A great wind v, xix [h] Frō beyond the wildernes verſe xix. Foure corners of the houſe v, xix

Iob. O wretched Man! am I depriued not onely of my Cattell, and ſeruantes, but of my Children to? all my children, both ſonnes and Daughters, and that ſo ſodainly, Chap, 1, v, 20.

ſo ſtrangely, ſo fearefully, to the woonderment of al men: *Sabean* robbers, *Caldean* ſoldiors, fire from heauen, a whirle wind, or rather a conſpiracy of windes blowing from foure quarters of the world, taking away and killing all, conſuming al, ouerturning houſe, and ouerwhelming al my children, my ſeauen ſonnes, my three Daughters, ſo that not one of them is left: not one of three to cherriſh me in the the time of ſickneſſe; not one of ſeauen to defend mee in the day of battel; not of ten, one to ſtand before mee as a pleaſant obiect to mine eies and ſolace to my ſoule, both in proſperity and aduerſity.

The reſt I regarde not ſo much; neither in truth is the loſſe of them any griefat al in a maner to me, for I neuer poſſeſſed them with that loue, but I could eaſily part with them; but the loſſe of my children which proceeded out of my loines, were partakers of my nature, were deriued of my bloode, were the image of my perſon, the crowne of my age, the ioy of my life, my onely worldly delight, the moſt ſingular reward and ſpeciall earthly inheritance of the Almightie; Vpon whom I had beſtowed vntollerable pains, but that they were my children, for whome I had taken vnſpeakeable care in their vertuous education, godly inſtruction, wholſome admonition, and exhortation.

The loſſe of my children (I ſay) entreth into my ſoul, had they not proued wel, their ordinarie death (ſo they had died in repentance) would not haue bin ſo heauy vnto mee: but then to be taken from me when I ſaw ſuch excellent fruites of my labors in their Loue-feaſts and religious meetings, in their willingnes alwayes to ioyne with me in ſacrifice and the ſeruice of God: And againe that I ſhoulde be ſtripped of them in ſuch extraordinary and marueilous manner, as if they had bin the moſt outragious offenders vppon the face of the earth?

Theſe conſiderations preſſe me downe to the ground, and pierce me to the quicke; And (in truth) what heart would not this make to bleed with griefe? What eie would

it

it not cause to gush out with riuers of teares? Can I then that am a father, (a most louing and indulgent father) forbeare to lament? Nature compelleth, Affection inforceth, Loue constraineth mee to it? But if I should striue to bridle nature, and burie my loue and affection, because peraduenture I might be thought otherwise to be impatient (though indeed to refraine from mourning in such a case, were not onely an vnnatural part, but meere sauagenesse) yet beside this necessarie duty which nature requireth at my handes, the custome of my Country would call me vnto it, after an outward forme.

In this regard therefore, I must at the least arise vp from my chaire [a] of ease, and addresse my selfe to the renting of my garments, shauing of my head, prostrating my bodye vpon the earth, bowing and humbling my soule to the dust: which ceremony, albeit it be common as wel to the infidel, as the beleeuer, yet notwithstanding, it is not without verie profitable vse; as that we haue our heartes rent and wounded for our sinnes, which are the cause of our misery; that we cut off and shaue away by the hand of a sanctified spirit, the superfluities and excrements of our corrupt nature and euil conuersation; that we submit our selues in al [b] lowlines of minde vnto his will when he afflicteth vs; and become suiters vnto him for helpe vppon our knees by prayer [c] and thanksgiuing. Conforming my selfe therefore to the fashion of my people, and mourning after their maner, I take vp this complaint. O transitory riches, ! O the vncertainety of the thinges of this life! O how vading and fleeting they are, (euen a verie spunge) now full, nowe drie.

[a] Then Iob arose, v, 20

[b] Fel downe, verse 20

[c] Worshipped verse, 20

This verie morning, I was owner of seuen thousand Sheepe, three thousand Cammels, fiue hundered yoake of Oxen, fiue hundred shee-Asses. This morning I was Maister of a great Familie, and I had many hundreds of Man-seruants, and Maide-seruantes, bondmen, and freemen, Farmers, and Tennants, with their Wiues, and Chil-

dren depending vpon me: ſome for Tillage, and other for Husbandry: ſome for the heardes of Cattle, ſome for the Cammels and Aſſes, ſome for Trauaile and Marchandize to other Countries; which is a cheefe vſe of thoſe Beaſtes. Finally, (which is the onely thinge that indeede maketh me thus to dwell vppon this recitall, as being neuer ſatisfied with it, and ready to take euery occaſion againe and againe to enter into it.

This morning I was a father of tenne children, but now I am not owner ſo much as of one Cammell, one Oxe, one Aſſe, one Sheepe? Now I am not Maiſter of fiue ſeruants, no, not of one; for they are become my Maiſters, and mocke at my calamity; Now I am no father at al; now I am vtterly childles, my fountaine is dryed vp, my fruite is turned into barrennes.

By the courſe of nature my children ſhould haue ſuruiued me; neither was there any appearance to the contrary, they were all in the prime and flower of their time, they were al luſtie and ſtrong, they liued in health, wealth, and pleaſure, yet the hand of the Lord hath taken them away, and I their father remaine behinde them, to doe that dutye for them which I looked that they ſhoulde haue done for mee.

But I muſt remember my ſelfe. For thus farre I haue yeelded to nature: and now it is time that I cal my ſelfe backe to the conſideration of the ſmiter whoſe hand hath done this, whoe as he gaue meal, ſo hee might in right take all: For his they were and not mine, I was but a Tennant at wil in them, he might recouer them into his proper poſſeſsion whenſoeuer he would. I brought nothing into the world at the firſt but nakednes, had it not pleaſed him to cloath me, I had remained ſo ſtill: which if hee had done, where had my coſtlie attire, my thouſands of increaſe and goodly progenie beene? But had I died poſſeſsed of all my goodes, coulde I haue carried to my graue (whether now the Lord is about to bringe mee) anie thing more then a winding ſheete?

God

God ſaw it good that it ſhould bee thus, hee knoweth that men in proſperity eaſily forget both him, and themſelues; are vnmindfull from whence they come, and dream of an immortality here vpon earth.

Men when they grow rich, they grow laſie, and are like vnto reſtie Iades, and therefore need the ſpurre of affliction to quicken them. Abundance is a lethargy, that benummeth mens ſences in ſuch ſort, that they haue no liuely feeling of their wretched eſtate: For theſe, the Lord hath appointed the whip of correction to rouze them from theyr ſecurity. As long as wee are aloft here in this world, our minds are taken vp with the things below, and not lifted vp to him that is aboue. Wealth abounding, the worſhip of God is at a low ebbe, heauen is buried with vs in the graue while we are in our glorie; our eies being filled with the thinges of this life, our heartes are empty of humility toward God or man, and of the conſideration of other mens wants.

The beſt of vs al are at that point: it is good therefore that we ſhould be abaſed. While we haue the ſpectacle of death before our eies, we ſee into our end: otherwiſe wee caſt it behind our backes. In this regard, that heauy and woful ſight of my childrens Funerals (the ſaddeſt ſubiect that euer I beheld) may proue wholeſome and fruitful vnto me.

Thus [a] he that is almighty, as he turneth all thinges, (though the meanes ſeeme neuer ſo contrarie) to his owne glory: ſo maketh he whatſoeuer rough and hard vſage of his (notwithſtanding the harſhnes of the courſe to our thinking) redound to the good of his elect. Vnleſſe therefore we will deny the Lorde his due, withhold from him his right, be vnreaſonable not to ſee, vnthankefull not to acknowledge his goodneſſe; we muſt not be vnmindful to render him [b] praiſe, nor forgetful to bleſſe him with mind and voice, no not for his greateſt ſeuerity in our chaſtiſements.

[a] Verſe 22 In al this did not Iob ſinn nor charge God fooliſhly.

[b] bleſſed bee the name of the lord. v, 21

Sathan. I haue met with Iob ſoundly: yet haue chap 2, 1

I not preuailed. When the Lord calleth me next vnto an account, I will ſollicite him once againe, and ſee whether I may obtaine leaue againſt his perſon: for doubtleſſe, the cauſe that he thus perſeuereth in his integrity, is nothing elſe, but for that hee feareth leaſt the Lord ſhould afflict him in his body, or take away his life from him: Which were it not as a kirbe to hold him in, hee would certainely breake forth into all impiety.

Syrraxis. 6.

Perſons. { *Lord.* *Sathan.* *Iob.* }

Chap 2, v. 1, 2 *Lord.* THough I decreed it before, and cannot be drawen to ought, either by thy inſtigation (Sathan) or the perſwaſion of any other of my Creatures, but what I haue determined within my ſelfe, yet thou through the greatnes of thy malice, wherewith thou diddeſt prouoke mee, waſt the onely inſtrument to bring to paſſe, that *Iob*, who notwithſtanding ſo many, and ſo great loſſes, remaining ſtill as true, and as ſure a profeſſor of my name; as dutifull a practiſer of my will; as innocent, and blameleſſe a man as euer before, deſeruing for his ſingular care to obay mee in all thinges, and aboue all men, none like him. v. 3. of what kindred or nation ſoeuer at this day (not the holy ſeed of *Iacob* excepted, whom I haue picked out as a peculiar inheritance to my ſelfe) the continuance of my former mercies ſhould be puniſhed in this extream maner. But what ſucceſſe haſt thou had in it, doth thou find a him an Hypocrite; or doth he curſe me according to thy ſuggeſtion?

a Haſt thou conſidered. Chap, 2, v, 3

Chap, 2, v, 4 *Sathan.* Yea, but I did take away his goods onely, which

was

was but as it were a ſtripping him of certaine ſuperfluities, that he might not bee to gorgeous in his attire, ſurfait of his daintaies, ſwell to much with the ouerflowing of his riches, and thou haſt reſerued alſo a remnant * a of thoſe. His Children they were but a cauſe of ſorrow, and care vnto him: many a man hath no feeling of the hurt of others (an other mans skinne as it were) though they be neuer ſo neare vnto him. If thou wouldeſt therefore permit b me to afflict him in his own body, c beate him vpon his own skin and fleſh, he would ſoone alter his note: grant me this my ſuite alſo I pray d thee, and then if he vomit not out of his hollow heart, moſt horrible blaſphemy, ſend me into the deep, or bind me vnder eternall chaines of darkeneſſe.

Lord. I haue commended *Iob* vnto thee Sathan: yet thou beleeueſt me not, but telleth me to my head that I am a liar, yea wouldeſt faigne obtaine that at my hands, to proue me ſo. Thou diſanulleſt alſo my fore-knowledge of things to come. For in pleading that *Iob* ſhal not continue conſtant vnto me, when I tearme him my ſeruant, and giue this title vnto none, but ſuch as ſhall perſeuere ſo vnto the end: doſt thou not all this? Theſe things I beare at thy hands: but thou ſhalt haue the ſhame, and torment of it at the laſt.

Lying is thy old trade, & of thy own inuention: yet who ſo forward to lay it vpon another as thou, herewith I haue beene well acquainted heretofore: but as for thine intreaty vnto me that is more rare. What can Sathan intreat, Is he become a ſuppliant? Is it poſſible that he which was wont to be at defiance with his maker ſhould now ſubmit himſelfe? But euer marke this, it is for ſome aduantage to himſelfe, otherwiſe he would neuer bee bent againſt his nature and haughty ſpirit, to be ſo courteous. Sathan himſelfe can be kind to get commodity: but alas ſilly Serpent, how he is to ſeeke in his owne occupation wherein he is ſo ancient, and how he begs for a whip to beate himſelfe? Thou wouldeſt bee doing Sathan with *Iobes* body, thereby to make him diſpaire (for thou meaneſt to lay on loade vpon him) and to breake forth into blaſphemy againſt mee.

* a Chap. 7.13

b verſe 5

c Skinne for skinne v. 4

d *Shelach futum imperans mitte quæſo Beza, Tremellius Mercer.* and ſo likewiſe chap. 1 xi *Imlo ſi now.* And ſo chap. 1, xi, includeth in it an imprecation or curſe which the Hæbrewes for modeſty ſake doe for the moſt part omit. chap, 2 v, 3

Which how ſhall it bee effected, when ſuch as are mine cannot bee wrung out of mine handes: and therefore not ſo wrought by all the pollicy thou haſt, how bloudy ſoeuer, to raile at me, or diſtruſt in my mercy in their heart, and then where art thou with thy execrable proteſtations? Howbeit if their be no remedy, but thou wilt ſtil wilfully procure thine owne infamy, and confuſion, be it ſo, take *Iob* vnto thee: (but with this prouiſo) that thou do nothing to indanger [b] his life.

[b] *Nec appetito nec adimito lumen.* Verſe 6.

Sathan. What a prouiſo is this, I cannot poſſibly ſo torment *Iob*, as this exception and limitation tormenteth my ſpirit. Thou ſpeakeſt of a Whip, this is a whip indeede to ſcourge me withall. Indanger not his life (quoth he) what a cooling card is that? I had as leaue almoſt, (but that my fingers itch till I am tampering with him, and that I haue no power to forbeare him, that hath been ſo long a ſworne enimy to my proceedings) he had forbidden me to meddle with him at all. It is miraculous at leaſt, if not impoſſible, which he impoſeth? Can the bottle be broken and the Wine preſerued? So, can I ſmite *Iob* in his bones, and in his marrow, and yet ſaue his fleſh? Wel, ſeeing I may not goe beyond my commiſſion, I muſt be the more ſparing: yet ſo notwithſtanding, that I will make him ſmoake for it, before I haue done. Neither will I delay the time one [c] moment, but put the matter in execution: for I canot be at reſt now I haue obtained leaue, vntill I haue doone the feate. I am not like thoſe lazy ſeruantes, that when they ſhould go about their buſineſſe, muſt bee followed with a Whip; but I am nimble and quicke; neither doe I thinke all is to much that I do for my Maiſter, but I neuer thinke that I doe enough for him, ſpecially when I perceiue that the matter I goe about concerneth my ſelfe, but then it is paſſing pleaſurable vnto me when I ſee I may reuenge my ſelfe in it.

[c] Verſe 7.

It is wonderfull how this ſetteth me an edge, and how ſwiftly it carrieth me about my worke; And the more holy the party is againſt whom I am ſent, the more hotly do I purſue

purſue and follow him. That holineſſe of his is the thing indeed, that maketh me ſtraine forward with all my might, ſtretch as it were euery ioynt of my body, and throw my ſelfe headlong with the greateſt violence. Now as I am ſwift in flight, ſo am I ſpeedy in the deuiſing, and contriuing of the meanes to effect that which is inioyned me.

The diſtance betweene Heauen and Earth being verye great? I paſſe it ouer as it were in an inſtant, and therein without any longer deliberation, caſt in my head for the whole iſſue of my buſineſſe. This is now my plot, I will poiſon the aire with noiſome & contagious vapours, which I will cauſe to light vppon the body of *Iob*: whereby ſhall ariſe e botches ſo innumerable, that they ſhall couer his whole body like a Leproſie; ſo great, that they ſhal equal the bunches of the Camels, and tranſforme him into a moſt vgly Monſter; for bignes like vnto the Elephant; for deformity beyond any of the liuing: Their matter it ſhall be fiery, or melãcholick, choller exceeding Aduſt, burning, aking moſt vehemently, and payning him more then if hee were caſt into a burning Furnace: Their name it ſhal be vnknowen vnto the Phyſitians, and much trouble them about it, whether they may call them cruell bile-ſores, or Carbuncles, or Plague-ſores, or the *Egiptian* ſcab, or the Leproſie, or Elephantiaſis, they ſhall not be able to define: For they ſhall come ſomewhat neare to theſe, but exceed the worſt of them by many degrees, and ſhall be ſuch, as no Phyſitian nor Chirurgian euer laid his eie vpon. Their effectes ſhal be a deadly ſtinch, as of carrion, or whatſoeuer may be thought more noyſome: Which venting forth, when he f ſcrapeth off the parched ſcurfe, ſhall diſtemper him out of meaſure, and make his head in a maner to breake aſunder.

e With ſore boiles, verſe 7

f Verſe, 8

Iob. Somewhat the Lord hath left me, as my Wife, a few Seruantes, an houſe, & g a bed with ſome furniture: but as for the former I haue no benefit of them, for they neglect that duty belonging vnto them, forſake me now in my calamitie, and leaue me here mourning. Though others ſtand

Chap. 3, 8
* chap. 7, 13

agaſt at me, being ſo monſtrous with biles and botches, yet it is not their part to be as ſtrangers vnto me, but rather according to the greatnes of my diſtreſſe ſhould giue me the greater attendance; and the more others ſhunne me, the more ſhould they be careful to looke to me. Seruants to be vnkinde, it is not ſo much to be admired, for they are oftentimes very vntruſtie, void of all loue and duty, ſpecially then, when there is moſt vſe of them: but for my wife that ſhould be as my right hand, yea as myne owne hart to run
*c chap 19,17 *c awaie from me, is more ſtrange; yea more to bee wondred at then the hugenes of my body, and the exceeding ſtrangenes of my diſeaſe, albeit verie fearfull, and ſtrange indeed: For beſide the bignes and vglines of my botches or vlcers, (for I know not what I may terme them) whereat al men are aſtoniſhed. I am ſo peſtered therewith, that there is not ſo much as the point of a needle d free throughout my whole body. I would think my ſelfe an happy man, if I had but the vſe of my nailes and fingers end: But ſuch is the malignity of the ſores, that I haue loſt euen the vſe of them, and am compelled to make my teeth do the ſeruice, that belongeth to them, (an vnſeemely peece of ſeruice) * yet had I a fine linnen cloath or any at al, were it neuer ſo courſe, which I might hold in my mouth, after I had ſcraped my ſores with a potſheard to do away the matter that yſſueth from them (becauſe a potſheard is ſo hard and ſharp that the roughnes therof doth agrauat my paine exceeding greeuous in it ſelfe) it would ſomewhat eaſe me, yet for all that, the malignity of theſe my ſores are not ſo greeuous vnto me, nor ſo extraordinary, (all circumſtances laied together that may augment it) as the vnkindnes of my Wife, who though ſhee will not come at me her ſelfe, yet might ſhe (were not ſhe not paſt al feeling of her dutie) furniſh me with linnen in my neceſsity.

d From the ſole of his foot vnto the crown of his head.

* *Teſta pus corrodens abſter ſit Kimhi. V 8*

Syrraxis. 7.

Personæ. { *Iobes Wife.* *Iob.* *Sathan* }

Iobes Wife. Doest thou not see how ridiculous thou art, in that thou continuest sitting in [a] Ashes, to shew thy magnanimity, humility, and repentance: seing that he doth nothing but afflict thee more and more? When we lost our Cattle, Seruants, and Children, thou criedst [b] Blessed be the name of the Lord: now, thogh the grief of thy body bee neuer so great, thou bewraiest no discontentment, which declareth that thou art of the same minde still, and wouldst vtter it to, but that it is painefull for thee to speake. A man that is sodainely oppressed with affliction may be cast into a trance, and be so amazed therewith, that he is able to say nothing for a time, but remaineth speechlesse: but this affliction was not sodaine, but thou hadst a warning peale thereof in thy former losses: neither is this thy disease, such as benummeth the sences, but such rather as woulde make a man roare, and cry out like a woman in trauel, or as they are wont that are pierced with hot yrons, euen hundreds at once.

[a] chap. 2, 8 and he satte down amõg the ashes

[b] chap 2. 9 Dost thou yet continue in thine integrity

Thou striuest mightily against nature, thinking it to bee an admirable vertue to forbeare anger and fretting in such a case, but thou hurtest thy selfe more inwardly, and gainest nothing by it. When we receiued rewards from the hands of the Lord for our seruice, then blessing was seasonable; but now, methinkes it is very vnseasonable and absurd. But I know it is thy onely delight to bee praying and praising the Lord, howsoeuer the world goeth. All is out of course with thee, if that bee not done, and that being once perfor-

formed, thou thinkeſt thy ſelfe wel, how wretched ſoeuer thou art,

No maruell ſurely thou haſt profitted ſo greatly by it: he that hath aduantaged himſelfe in ſuch manner as thou haſt done by it, cannot but bee further incouraged thereunto. Theſe botches, this deformity, this groaning of thine, are the fruits of thy great labors and thankfulnes. Art thou not wel recompenced thinkeſt thou? *I* pray [d] thee as long as thou haſt a tongue to ſpeak, neuer leaue magnifying of the Lord. For doeſt thou not ſee how this kindnes of his calleth for it at thy hands?

[c] ſhe ſpeaketh by way of deriſion v. 9

Iob.

MY praier and praiſing of God, is not the cauſe of my affliction, but it is the Lords pleaſure to try me, how contentedly, I am able to beare it. Hee [e] hath ſent vs proſperity a long time, and now it is will to deale in another ſort with vs, and we are to praiſe God as wel for the one as for the other. Haue I not told thee ſo many times, and vſed prayer in the time of proſperity, to prepare vs againſt the day of aduerſity? There was neuer any of the Children of God, that haue bene exempted from it, but haue al vndergone it, and that with patience; yea haue reioyced that the Lord hath vouchſafed them that mercie, and haue reaped exceeding benefit by it. What a ſaying therefore is that of thine, to bleſſe God in time of affliction? ſvnſeaſonable In affliction to bleſſe him there is nothing more profitable for vs, becauſe there is no more ſpeedie nor ſoueraigne remedie to rid as from the ſorrow of it then this. Alas, what an ignorant woman art thou, not to vnderſtand that God hath ordained this for his ſeruants to humble them: and againe, that he hath appointed Women to be comforters, and to giue good counſel to their husbands in this caſe. *It* greeueth me more then my calamity, that thou which haſt had ſo many good inſtructions aboue other women, haſt learned no wiſedome at all, but art worſe then many vnbeleeuing [f] women, ſo farre from thy dutie in being a good wife that thou art worſe then a beaſt, yea euen a block. For they

Chap. 2. 10 [e] Shall we receiue good at the handes of God and not receiue euill, verſe. x

[f] Perſian women, Heſter, 1, 22

they in their kinde ſpecially mate vnto mate, are a comfort each to other in their miſery.

Wife. Away with ſuch wiſdome to become ſo deformed, the like whereof was neuer heard of. If this be the Lords kindnes toward his Seruants, let him ſerue him that wil for me. But ſerue thou him ſtil, bleſſe him as long thou haſt any breath, looke vppon thy ſelfe, and conſider how well hee hath deſerued it at thy hands? Wouldſt thou haue mee to attend thee in this caſe, or to command any of thy ſeruants to do it? Doſt thou not perceiue that the ſcent * [f] of thy ſores is ſo ſtrong, that it will kil as many as come near thee? yet bleſſe him notwithſtanding: no doubt but this extraordinary goodnes towarde thee, is woorthy of more then extraordinary praiſe and thankes?

Sathan [g].

THis is a ſport alone for me: al that I haue done hitherto is nothing to this: For I with my plagues haue hurt the body alone, but ſhe woundeth the ſoule; She commeth roundly indeed and directly to the point. Theſe Women they are the beſt in the world, for that what they conceiue they lay it downe at the firſt or ſecond worde: If her huſband muſt periſh, ſhee thinkes it were as good for him to come vnto it by blaſphemy [h] then any other way, for that is a ſpeedy courſe, and ſhe muſt haue al thinges diſpatched out of hand: wherein ſhe fitteth my humor wel, for I wold haue a ſhort cut made of it. Theſe delaies I cannot abide, no more can ſhe. We iumpe in opinion likewiſe for the means, for blaſphemy to be the only meanes of al other is the reſolution of vs both. If the L. ſuffer that to eſcape without preſent death; he were worthy to be railed at. And I preſume though hee be verie patient, yet he wil not indure to be reuiled, and I make no doubt but that Iob can do no leſſe at the laſt, but yeeld vnto his wife; for is he ſtronger then *Adam* was in his innocency?

Iob follow the generall receaued opinion, for they which take the word in its proper ſignification, hold it notwithſtanding to be an execration.

[f] chap. 19, 17

[g] Iobes wife to be incited to deride her husband was by Sathans inſtigation, and a ioy vn to him queſtionles whē hehad drawn her vnto it.

[h] Beza makes hir perſwaſion no greter fault, then that ſhee did aduiſe him to giue glory to God in couteſsing of his ſins, and acknoledging that his holines was but in Hippocrifie according ly as did his friends: but I

[b] Chap, 1, 10 *Iob.* b Be these words for one that hath beene instructed in the knowledge of the high God? The worst of all the Heathen, among whom we liue, could not speake more wickedly? But this is thy wisedome, thou woldest not haue me blesse God. What then? Raile against Heauen, and blaspheme the euer liuing God? O miserable and execrable wisedome! What a strange thing is this, that receiuing so much good from the handes of the almighty, wee should not be contented now with this misery: which how long it shall endure we know not, the Lord may remoue it, to morrow next, if it please him.

Though our goods be lost, the Lord hath enough in store if we serue him: and as for my trouble, (I being contented with it my selfe) what needest thou to murmure? Thou wouldest do something if it were laide vppon thine owne body. I know for a truth that it shall not continue ouer long: so mercyfull is the Lord, that hee will remoue it in due time, one way or other: and wee must waite therefore his leisure a while. The mighty God giue me strength to beare willingly and comfortably this his visitation, and supply vnto mee by the power of his spirit, that which is wanting, that as my paine shall encrease, so my faith, and patience may be greater; and as I shall be depriued ful of outward comfortes, so the inward ioy of my soule (fixed strongely vpon his promisses in the *Messiah*) may abound more and more.

Rest satiffied herewith I pray thee my Wife, and disquiet me no longer: and seeing I am so loathsome and vnsauory, keepe thee I beseech thee farre enough from me. I would be loath to infect thee, and more loath that the sting of thy tongue (more deadly then any Serpent) shoulde poyson mee. Hitherunto (O Lord my God) thou hast so supported me with thy grace, that notwithstanding all my troubles, I haue not shewed my selfe impatient. Continue I pray thee thy fauor toward me still, euen to the end, that no assaultes of *Sathan*, (how strong soeuer) may ouercome me: that so at the last, thou maist be glorified through my victo-

victory, and receiue thankes and praise for my deliuerance.

Syrraxis. 8.

Persons. { *Eliphaz.* *Bildad.* *Zophar.* *Sathan.* }

Eliphaz. MY good friendes, we are met together to consult of going to see and comfort *Iob*, who is most strangely and grieuously visited with sickneſſe by the hand of God? How say yee, shall we goe louingly together to comfort this our old friend in his aduersity? Chap. 2. xi

Bildad. You doe well *Eliphaz* to admonish vs of this duty: for we ought to be mindful of al men, (specially of the godly) and more particularly of such among them as are our neighbours and acquaintance, in their tribulation.

Zophar. I like the motion well, I will be ready whensoeuer you shall appoint: Some comfortable doctrine in this his estate would be verie welcome; it were good therefore we were prouided this waie.

Eliphaz. Let vs goe about it cheerefully, being a thing both commaunded of God, and commended of Men. Many a one had beene a castaway if this duty had beene neglected; the best of vs all needeth counsell in such a case, for we are not easily perswaded to die, wee are not easily armed against Sathans temptations, whose maner is more strongly to assaile vs, then at any time beside. Sickneſſe is troublesome, bringeth forgetfulnes, idlenes of braine oftentimes, and therefore good admonitions are necessary, to put vs in minde of God; to stay vs from dispaire, to aduise

uiſe vs in our affaires, as well for the diſpoſing of that wee haue, as for the ordring of our ſelus in the extremity of our ſicknes. Concerning our behauiour, ſpeach, and demeanor euery way; for therein we become children againe, needing no leſſe guides to direct vs, then Nurſes to feed vs, by whoſe exhortations we may be brought to beare patiently and with contentation of minde, the Lordes viſitations, how tedious ſoeuer, and vntollerable to the fleſh.

Bildad. Doubtleſſe the viſitation of the ſick in generall is a neceſſary duty, & it were not onely a want of loue in vs, but of common humanity to neglect to viſit our friends, & thoſe with whō we haue bin familiar (chiefly ſuch as we are wel perſwaded of for their religion & conuerſatiō) in their affliction and calamity. But the ſpeciall duty that God calleth for at our hands in this behalfe, is, that we ioyne with them in prayer, being the onely meanes to procure vnto them ſound comfort, a ſight & ſorrow for ſin, an aſſurance through faith in the Lords promiſes of the forgiuenes of it, together with his fauour in the remouall of the guiltynes of conſcience, which otherwiſe will euer bee griping the hart, and the puniſhment due vnto the ſame, in a word, an eaſe and help euery way, in their diſtreſſe.

[a] verſ. 12. whē they lift vppe their eies a farre off they knew him not,

Zophar. I [a] cannot ſaie it is he, for this is ſuch a diſſigured body, monſtrous and terrible to looke vpon, as big as two bodies, couered all ouer with bloud, and ilſauored matter, that I haue no knowledge at all of him: but by that which I haue heard it ſhould be he, yonder he lies in the middeſt of a heap of aſhes all alone, as a man forſaken and forlorn: no ere pittieth him, that hath bin ſo pittiful to all. See what a ſolitary companion pouerty is, all haue betaken them to their wings and fled from her, as from a deſert. It is becauſe there is no food here as in times paſt? O this feeding of the belly is a notable load ſtone to draw company vnto vs. It is becauſe there is no mirth here? For mirth hath a certain hidden vertue in it to procure an appetite there, where mourning marres the Market? Where is his Wife with her handmaidens? Where are his Seruantes that are

left? Is there no trusting to these in sickneſse? Not to them that liue by vs, nor to them that are one with vs? Whom then shall we trust? But what a fearefull spectacle is hee? Doth not his sight affright you? How is he pestered with sores, are you not amazed at it? Would it not make all the World to wonder at him, if they saw him? Can you forbeare marueling? Can you forbeare weeping to see your friend thus handled? Verily it would make an Adamant to shed teares.

Eliphaz. Indeede I know not whether I may wonder, or weep most, while I behold and consider him? That which is aboue my vnderstanding moueth me to the one, nature to the other; which when I look higher I must yeald vnto. For what is not the Lord able to doe? Desist we therefore from the former, and addresse we our selues to the latter, for to make a wonderment of our friend, and a man of that worth, what folly? What want of discretion, knowledge and loue should we bewray? Admit it were our own case, would we be contented to be made a gazing stock, pointed at with the finger, and that all men should stand astonied at vs, and there rest? Such vsage would go neerer our harts out of question then all the troubles, and torments in the world beside. As a token therfore of our sorrow a which we conceiue, that we are humbled in spirit, rent wee our cloaths, lifting vp our voyce vnto Heauen with a lamentable cry, cast we dust vpon our heads, and shed we forth Ryuers of teares for the desolation of our friend. Harken how lamentably he groaneth, groane we; and grieue we in spirit with him: sit we here, or rather take we vp here an abiding for a certaine b time by him, obseruing his gesture, that so we may apply our speeches accordingly.

Chap. 2, v, xii

a Verse 12, They lift vp their eies & wept, &c.

b Verse xiii, Nothing is more ordinarythen the insulting of the wicked ouer the Godly which they haue from Sathan. 1 Kings 22, 24.

Sathan. See how these men wonder at my power, & they may wel wonder at it: for I haue painted Iob with as many colours as the rainbow. The Leopard is not fuller of spots then he with sores, the Gyants are not more huge, & admirable for their stature, then he, for the greatnes of his swoln, & mishapen body. My workmanship is absolute, of

corupt matter, festering, swelling, burning, aking of blisters, botches, biles, stripes, wounds great plenty; these are in the view of the world to make him and his religion odious. Besides, I haue stirred vp his Friends, who are able because of their auncient loue, grauity, and knowledge, to preuaile very much with him, by setting before him the greatnesse of his sins, and the exceeding anger of the lord against him, to bring him (and that vnder the colour of kindnesse and goodwill) to despaire of the Lords fauor toward him. This my plot doth maruelously please me aboue all the rest, and hitherto I haue had my desire in it: for I perceiue they begin already to suspect him, not to be the mā they took him for in times past, and that because of my strange wonders that I haue wrought vpon him. This was done in the depth of my pollicy, and it proceedeth happily. *Adams* smart hath made some men suspicions of their wiues, so that they will not be led by them. But what man is there, but that he will harken to the counsel of an olde wife and faithfull friend, whom he presumeth doth intend his good? I haue prouided me of three of them for failing; that in the mouths of three witnesses my perswasions may be ratified. Three to one, and they al haile persons against a diseased wretch, bereft of his wits, is oddes enough.

Syrraxis. 9.

Persons. { *Iob* / *Eliphaz* }

The substance of Iobes complaint in the 3. chap. is set downe in that which succeedeth, though I haue not precisely tyed my selfe to the order of verses, and to speak the truth, the speech proceeding from a troubled spirite, confounded with the violence of his passions, what method could be obserue in it? and therfore to haue kept my selfe to an order, had bin nothing else, but to transvert the nature thereof.

Iob,

Iob. OVnhappy day wherein I was borne! O curſed houre [a] of my natiuity! O that the wombe had ſhut me vp, and that I had neuer ſeene the ſun? Let it bee from henceforth noted for a day of miſery, couered with [b] darkenes from aboue: a day of feare [c] and horror to the ſounes of men, and vtterly without al ioy or comfort, why was I brought forth into the world? Why was I nurced [d] by my mother, nouriſhed, and trained vp? Why liued I in pleaſure, proſperity, wealth and honor? How much better had it beene for me to haue lien in the graue, [e] that ſo I might haue felt no torment? Lamentable [f] is the greef that I now ſuffer? I haue no eaſe, no part free; boyles and vlcers, that ouerrun my whole body! O moſt welcom now wold death [g] be vnto me, the moſt greevous death, that the head of the cruelleſt Tyrant could inuent. If any kind of death might betide me, I ſhould thinke my ſelfe as happy as the Kings, [h] that while they liued here vpon earth were cõmanders of the world: or as the Princes [i] that had their houſes filled with gold, or ſiluer, all maner of treaſure and welth, now ſleeping in the duſt, where high [k] and low are al one without difference: For they without al feare, void of all labor [l] and ſorrow; free from anger, threatning, oppreſsion, they complaine not; they ſigh not, they are not heard to grone or roare out through paine.

[a] chap 3. 3.
[b] Verſe 4
[c] Verſe 5
[d] Verſe. xi xii.
[e] Verſe. 13
[f] Verſe. 20
[g] Verſe. 21 22
[h] Verſe xiiii
[i] Verſe. vx
[k] Verſe xix
[l] Verſe xiii

My golden dales which before I enioyed were ful of terror, [m] for euen then I ſtood in awe of this wretchednes that now is fallen vpon me. And though I did what I coulde to prevent it by publicke and priuate prayer, by obeying the Lord in al things, yet would it not do it. Bleſſed death therfore, how much do I deſire thee? How doeth the remembrance of thee refreſh mee in my irkeſome and weariſome life. As often as I conſider that thou wilt bring me [n] eaſe, that thou wilt put an end to al my griefe, and lay me in the graue, where I ſhall feele no pain: ſo often do I cal and cry for thee, ſo often do I wiſh for thee as the hireling [o] for the night, or as he [p] that grindeth at the mil, for an end of his thraldome, I would part with al my wealth were it againe in my

[m] Verſe 25 26
[n] Verſ xvii 18
[o] verſe xvii Laborer
[p] Priſoner

possession, for a litle ease, for a litle freedom, so that I might be washed or bathed, or any way find some mitigatiō. Was ther euer seen such a huge & vglie bodie? Nothing but sores, and those so greeuous & as if I were pricked with needles in euery part? I am al of goare blood, mingled with scabs, scum, and scurffe, together with such abundance of corrupt matter, as if there were an vndrainable fountain therof in euerie vaine and ioynt of my bodie, which maketh me to do nothing els but sigh, and sob continually. If the dogs might licke my sores I were thrice happie, their tongues are phisicke, they would remoue this stinch, which is so strong that it infecteth the aire, and would be kinder vnto me then my friends that vvonder at my sight, and are astonyed at my trouble. The burning of my vlcers, the greeuous burning is as the fire to torment me: yea better were it by far that I were in the burning flame, for that wold dispatch me quickly. Now these my sores are deuised doubtles in the forge of Sathans deepest malice, into whose hands the lord hath now deliuerd me; and how subtle Sathan is to inuent new torments, and how cruel to inflict them, specialy vpon the deerest children of God, whome he most hateth, if the Lord giue him leaue, who knoweth not.

& Verse xxiiii the matter from hence to the end of this speech dependeth hereupon

*a chap 2, xiii

*b Because they saw the greefe was great, v, xiii

Eliphaz. These 7. ✻ daies space haue we mourned with thee in silence only, not vsing so much as a word at any time vnto thee: which we haue done partly because thy pain *b was so great that it wold haue hindred al exhortation: partly because we were so amazed and terified at the wonderful hand of God vpon thee, that we could not tel what to iudge of thee, whether thou wert the man we tooke thee for in thy prosperity, or one that made shew onely of religion, and of external honesty, hauing a corrupt hart, and being closely of a wicked life; and partly because we expected something from thee, whereby we might from thine owne mouth receiue directions for our speeches. For being in a great doubt because of thy suddaine and feareful punishment, thogh we knew thee wel before, and had a good opinion; yea wer marueilously in loue with thee, for those excellent vertues and soundnes in religion, seemed to be in

thee, yet durst we not determin the matter, vntil we might heare thee speak. But now that thou hast vttered thy minde and that at large, and therein hast discouered most fowly & shamefully the wickednes of thy hart, and thine hipocrisie in times past, we can no lōger forbear, but must needs (how soeuer thou take it) impart what after long consideration we conceiue of thy calamity; and withal make a confutation of thy words, wherein thou pleading thine owne ✲ c innocency and the iniury d that is offred thee in this thy heauy affliction, thou iustifiest thy selfe, and condemnest the L. as vnrighteous and vniust. Howbeit we may safely protest, that howsoeuer we are exasperated by this thy speech, because it derogateth very much from the Lordes iustice, yet wee came vnto thee with a purpose and desire to administer words of comfort vnto thee, according as our weeping, renting of our cloths, casting dust vpon our heads, lamenting for thee with a loud cry, sitting by thee so long, & cōming so far to see thee, doth witnes. And thus hauing yeilded reasons both of our so long silence as also of that shall ensue, (I wil if thou wilt giue me leaue e) yea without thy leaue (the matter being of such importance) according as my yeares require, begin first to reply vpon thee.

c chap 3, xvii
d chap 3, 23 24.25,26
e chap, 4, 2

Cvmat. 2.

HOw comes a it to passe, that thou which hast bin in times of prosperity a strengthner of others in the faith b dost now in thine aduersity stirr vnder the burden, and despair of saluation? Surely thou hast bin no goodmā, thou hast but deceiued the world with this name; neither did thy feare to offend god c proceed of an vnfaind loue & reuerence of his maiesty, but that thou mightst still inioy thy health, peace, and abundance, thou didst frame thy self thereunto, as the maner of worldlings is, that do al for the cōmodities of this life, and their credite here without any further respect. These men making the getting togither of riches, the liuing in honor and pleasure their happines, wil be drawne to any religion, and be as forward, as careful, as earnest in it, as the foundest professors themselues in the sight of men, as long as they preuaile in that their drift: but if they faile in that, then they straight waye fall away and speake euill of

a chap, 4, 3, 4
b Verse v
c Verse vi.

of the way they professed, and reuile the Author of their religion. Euen so dost thou, which declarest that thou haddest no [d] confidence in him, whom thou didst worship. For as is the man, so is his hope: a good life is euer in expectation of a good end. Seeing therefore thou despairest, thy profession doubtlesse hath not bin sound, nor thy life Godly, nor thy conscience innocent, but guilty of much wickednesse. For were it not so, why art thou thus destroyed?

[d] Verse 6.

[e] Verse 7

[e] Neither do I iudge thee in this, but they are thine owne wordes: for thou criest out that thou art perished, [*f] and come to destruction, whereunto none that are truely righteous and godly, do euer come.

[*f] Chap, 3. 23 [*] Whose way is hid.

This is a sure, and vnfallible position. Consider the histories of al times, & thou shalt find it so; do but look into the ordinary course of the world, & there thou shalt be taught the [g] same. It is true in them that are contrary minded, who as a fruit of their trauell in the plowing vp the fields, and preparing the hart vnto euill, in sowing the seed, and doing the deeds of vngodlines: are wont to reape the reward of iniquity, and to vanish away with the wind of the Lords indignation. The [h] fiercenesse and cruelty of the Lyon and Lyonesse, making affraid the other beastes with their roaring, raging against them, and preying vpon them continually, is the cause why they are [i] destroied with their Whelpes. And so of the Lionlike Tirants, whom the lord depriuing of their goods gotten by oppression & violence, none otherwise then those rauening beastes of their prey, causeth to perish with hunger, and the teeth of their posterity thereby to be broken and left destitute; notwithstanding the loude crying, and wofull adoe of their fathers for them, of al meanes to helpe them, and so compelled to wander like vagabonds, and runnagates vpon the face of the earth.

[g] v, 7, where were the vp right destroyed. Verse 8. 9

[h] Vers 10

[i] Verse xi

Cvmata. 3.

THou boastest of thy absolue [a] care and diligence in the carriage of thy selfe euery way: could it possibly bee such thinkest thou, as wherein there was no defect? I haue

[a] Chap, 3, 26 *Vide Iunium.*

haue receiued it in a Heauenly visiō [b] at the deadest [c] time of the night, when men are in their deepest sleepe, and again the imaginations of them that are waking most profoūd, a [d] mighty tempest going before, as a herauld to proclaime the Lordes comming vnto me, at whose presence when it passed by me, and I had but a little glimpse of it, because of the exceeding brightnesse, and surpassing beauty thereof, euery ioynt of my body did [e] tremble, and the [f] haire of my head did stand an end, all which circumstances do notably cleare it from the least suspicion of false-hood: I receiued it I say from Heauen, and in an *O*racle from [g] God, that the righteousnesse of the holy Angels [h] themselues, being compared with the incomparable righteousnes of the Almighty, is imperfect.

[b] chap. 4, 12
[c] verse 13
[d] Verse, 15
[e] Verse xiiii
[f] Verse xv.
[g] verse. xvi
[h] verse, xviii

Shall we then poore Creatures, that haue our dwelling in earthly houses, which are base & of no durance, that sodainly vanish away, as being to day liuing bodies, to morrow dead carcases and Wormes meat, that with all our excellency, wealth, and wisedome, canot preuent the stroak of Death, whē he once layeth his axe to the root of our tree, or draw him to a truce of one day or houre, stād vpō it, that we are iust; and that we are so absolutely [i] good that there is no want in vs, no not if the *L*ord himselfe should examin vs, according to that integrity that is annexed to his owne essence? This were to make our selues better then the Angels, yea, equall with God himselfe; who alone in the iudgement of the very Infidels, is simply, and perfectly good.

[i] verse, xvii, xviii, xix

Alas silly Wormes, we may more truely confesse of our selues, because of the corruption of our nature, so polluted throughout, that nothing pure can possibly be remaining in vs, that notwithstanding all our care and diligence to do well, wee are neuertheless far from perfection, as by the effects of all our actions doth appeare: for without all exception made from the generall rule, wee offend in euerie action; euen in praier it selfe, the best of all other. And in that we walke more vprightly then many others, we must

knowledge it to bee the hand of the Lord vpholding vs: which were it not, we ſhould fal moſt groſſely euery moment, and finally to deſtruction without recouery: which being ſo, the caſe is moſt plain and euident, that God when he puniſheth the beſt of vs, he doth vs no wrong, or iniury; neither doth he ſhew himſelfe vniuſt toward vs, as thou exclaimeſt againſt him, becauſe of thine own particular calamity, but executeth moſt righteous iudgment howſoeuer he dealeth with vs. For as hath bin ſaid, the moſt righteous man offendeth in the moſt holy action that he vndertaketh, and ſo to, that for his default therein, he[k] deſerueth to haue his name raſed out here on earth, [l] & to be depriued of the fauor of God for euermore. It is manifeſt then, that thou art in an error, thus to ſtād vpon thy perfection, as who ſhould ſay, thou wert ſo good, as that the lord had nothing againſt thee. What aduocate haſt thou that wil plead for thee in defence of that thou maintaineſt? Or who is there, that thou calling vpon him neuer ſo importunatly, or crying aloud neuer ſo outragiouſly and ſhamefully for helpe, will take thy part? If thou fly to the Godly, they will not, for they are euer the forwardeſt of all other to acknowledge their wāts, & to confeſſe that their ſins haue pulled the iudgmēts of the Lord vpon them: they know, that to reaſon as thou doſt, and to ſay they vndergo the Lords indignation vndeſeruedly, were to make themſelus more righteous then god, which were a deteſtable kind of diſputing, as diminiſhing the Lords, and eſtabliſhing their own righteouſnes; pulling God out of his throne of iuſtice, and placing man in his roome; aduancing the creature aboue the creator, which is bleſſed for euer. If to the vngodly, they cannot, for we ſee the wrath of the Lord breaking forth againſt them daily for their tranſgreſſions, rooting them out, and that in a moment, when they in their owne imagination haue wel neſtled themſelues, and are ſtrongly perſwaded that they are ſeated for euer, and ſhal neuer ſuffer any change or alteration in their eſtate.[m]

k Verſe. 20, 21
l Chap. 5, 1
m Chap 5. 1

When a deſtruction [m] commeth vppon a land, theſe e-

uer

uer goe to the pot, and first pay for it; if the theefe commeth he taketh of theirs; if the needy, [n] he eateth vp theirs; if a raine or floud, it marreth and drowneth euermore that which belongeth vnto these; if the sworde, or pestilence, it deuoureth these, together with their [o] progeny: which argueth them capitall male-factors, and that they are with out all pretence or excuse. [n] Verse 5 [o] Verse 4

Other [p] iudges punishing them, they might alledge peraduenture indiscretion, malice, ouersight, cruelty, or the like for themselues: but the iudge of all the World executing his wrath vpon them, they can take no exception, but must acknowledge, that the Lord hath by his displeasure toward them, (which appeareth in their punishment) laied them open, as great offenders, to the view of all men. [p] Verse 6

Cvmata. 4.

Chapter 5.

DOth he not deale so with thee now, what cloak therefore hast thou to couer thy sins? Wilt thou say there is nothing in thee that is the cause of this thy misery, but that it commeth out of the earth, or it is a casual thing incident to Man, or else the course of nature, in the which there is sometime a flourish, sometime a decay? To this I answer, that the cause of mans affliction is in himselfe, and commeth no other way. For, as we see in the sparkles [a] of the coales a naturall lightnesse to fly vpward, so in vs there is a natural corruption, which as fire couered breaketh forth, and kindleth the coales of * actual sin; sin when it is conceiued, the coales of Gods anger against vs, which neuer returneth empty without some blowes vpon our backs that moued him to displeasure. So then the cause of our calamity is not externall, but internal proceeding from our sins within vs: whereunto wee are as inclinable, through the depravation that cleaueth vnto vs, as the flame or smoake to ascend vpward. [a] chap. 5, v. 7

* This is spoke not that originall sin deserueth not death, but to shew how sin commeth in.

To acknowledge [b] therfore vnfeignedly thy fault, and to seeke vnto him by earnest praier euen vpon thy knees, that is as able to helpe thee, as he was to hurt thee, thou wilt [b] Verse 8

find whē thou haſt al done to be thy beſt courſe. This e way would I take if I were in thy ſteed. And ſo hauing prooued that the Lord doth now viſit thee for thy ſins, and ſo deale with thee as his cuſtome hath beene to deale with the moſt wicked among men, (whom for a time hee ſuffreth to flouriſh, that their fall might be greater) I will now d confirm vnto thee, that God is able though thou deſpaireſt thereof, as thy ſpeech more then bewraieth, and will, becauſe hee is merciſull, cure ſuch as ſue vnto him in ſorrow & aſſurance. And further that which he hath done vnto thee, hath bene in the high Court of his eternal wiſedome and Counſel, firſt concluded vpon, and then afterward in moſt perfect equity and Iuſtice adminiſtred and executed likewiſe vpon thee: al which ſhew thy folly, to contend with him.

e verſ. viii, I wold inquire at God

d verſe. 9

Wee cannot handle theſe his properties ſo diſtinctly by themſelues, becauſe they are vnſeperable companions, and ſo go togither, that they can hardly bee found ſeuered the one from the other in anie of his workes, for ſometime his power, ſometime his wiſedome, ſometime his mercie is the moſt predominate attribute; and ſometimes they are al ſo eminent, that it can hardly bee diſcerned whether of them doth beare the greateſt ſway in action: wherefore we ſhalbe compelled to let them go together. His power f and ſo his wiſedome is vnſpeakeable, in prouiding an habitation and raiment for man, beaſt, and plants: in feeding and nouriſhing them together with al creatures which are innumerable with the dew of his bleſſing: In ruling and ouerruling them at his pleaſure, for when he vvil he chaungeth the verie order which he hath ſet in nature, and turneth all things vpſide downe.

f verſe x

How fruitful doth hee make the earth, that is an element in it ovvne nature, moſt vnfitte for generation? for colde, and drie, (vvhich is the conſtitution thereof) is no friend thereunto. The fruite of the Sea, how contrary is it vnto the Fountaine? the one being freſh, the other being ſalt? The g Counſel of the vvicked he confoundeth, taketh the moſt crafty h and politicke of them in their ovvne net,

g verſe. xi
h v, xii: xiii xiiii.

and

and ſo ordreth matters that they contriue their owne ouer-throw.

A man would woonder how it ſhould come to paſſe, that men of that place, wiſedome, and experience, ſhould be ſo blinded, as to ſtumble at noon day, or grope for light when the ſunne ſhines. Can he do theſe great thinges, and can he not raiſe vp him whom he hath debaſed; Yes verily, he both can, and will, if he belong vnto him: for ſuch he preſerueth from the [k] ſword, from oppreſsion, from violence, from euil tongues, and from whatſoeuer [l] euils, which the wicked are continually ſubiect vnto.

[i] verſ, xv xvi

[k], 18, verſe xix 20 &c

[l] Six troubles

There [m] is no doubt therefore, but that the Lorde (if thou haue recourſe vnto him by praier) will deliver thee out of this thy calamity: and if thou ſue vnto him for forgiuenes, with a promiſe of amendment he wil reſtore thee againe to thy former eſtate, and make thee no leſſe bleſſed [n] then in times paſt.

[m] verſe 27

[n] verſe, xvii

Iob. Thou maruelleſt at my complaint, but conſidereſt not my paine, though I am wounded by the Arrowes [o] of the Almighty, and my greefe if it were wel weighed, would bee heauier then the [p] ſand? My ſoule doth abhorre ſuch manner of meat as thou doeſt admmiſter. *I*t hath no more reliſh or comfort in it, then there is in the white of an Egge, yea it is more bitter vnto me then Wormwood.

Chap, 6 verſ 2, 3

[o] verſ 4

[p] verſe 3

Thou condemneſt me for my vaine [q] ſpeeches, not conſidering that many light ſpeeches are vvoont to paſſe from men in ſuch vehemency of paine as I indure. For vvere I of ſtone [r] or braſſe, I were not able to beare it? How then ſhould I vndergoe it, but that I muſt needes expreſſe ſome greefe? In the greateſt bitternes of my affliction, *I* euer ſhewed forth ſome token of my [ſ] hope in the Lorde: and that which thou gathereſt vppon my Words to the contrary, is but thine owne ſiniſter conceit.

[q] verſe 6

[r] ver: xii

[ſ] ver: x

For what if I ſwarued aſide a little in my wordes, doth it therefore follow by and by, that *I* deſpaire of ſaluation, and ſo am become a reprobate? Is this your charity, thus raſhly to iudge your Brother? Howe if *I* take not that com-

comfort to my ſelfe, now in the time of my ſickeneſſe, which I gaue vnto the diſeaſed when I was in health; doth that prooue that there was no ſoundnes within, but that all was done in Hippocriſie? Or doeth not rather the vnſupportableneſſe of my trouble cauſe the ſame? Which being ſo great (were there that Friendſhip and kindnes in you, you pretend toward me, in this your viſitation;) your harts woulde rather melt thereat, then you woulde ſtand thus amazed and incenſed.

And I tell you, he that doth not relent in heart to ſee his Brother in ſuch a caſe (as you now ſee me) howſoeuer he flatteteth himſelfe to the contrarie, yet in verie deed he hath caſt off the feare [f] of the Almighty. When I needed you not, you would be very pleaſant with me, but nowe you are like a brooke [g] dryed vp in the time of drought, which defraudeth the traueller of his expectation: who ſeeing ſuch aboundance of Waters in the Winter, repaireth thither in his neceſſity, with a hope to be releeued. For there is nothing with you now but dumpes, or rough and harſh Wordes, vnſauory and vnſeaſonable ſpeeches, & condemning my life and religion without cauſe.

If I ſhoulde deſire your releeſe (which neuertheles one friend may honeſtly craue of another) either for my ſelfe or for mine; or your labour and trauell for me, or elſe your ſubſtance to ranſome [i] me out of the hands of an enemy, or to free me from priſon: it were no honeſty for you to deny me a good worde, kind and louing ſpeech, your charitable opinion, which would be no hinderance nor loſſe at al vnto you? Thy heauenly viſion proueth that the righteouſnes of man is not to bee compared with the incomprehenſible righteouſnes of the Almighty: And againe, that there is no man but would bee found faulty, if the Lord ſhoulde ſtrictly examine him: but this is noth ing to the matter in hand (being this) *Whether God puniſheth for no other cauſe but for ſinne?*

There is great force in a iuſt reproofe, but no man regardeth theſe friuolous Obiections. Thou ſtandeſt trifling vp-

f chap, 6, 14

g v, 15, 16 xvii xviii xx, xxi

h Verſe xxii

i Verſe xxiii

k Verſe xxv

on

on wordes, and those also are wrested to a wrong sence: what canst thou truely reprehend (*Eliphaz*) in the substance [l] of my speech? Leaue off then to be verball, and learne to be more materiall; let go words and instance in any particular, conuince me of error in it, and I wil yeeld: which if thou canst not do, as in my conscience thou shal not be able (for I am not guilty within my selfe of ought wherof thou accusest me) then cease thy reprehension. But were it that this thy reprehension were iust, yet were it want of discretion in thee to greeue a sicke man, as weake, and as vnable to helpe himselfe as a sucking [m] childe. For he that will do good by his phisicke, must haue respect vnto the time, and then administer it, when his patient is fit for it.

[l] Verse xxvi

[m] verse 27 28

Such a one derideth not his patient, though he be neuer so much diseased, and neuer so great a stranger vnto him, but yee play vpon me that am of your old and familiar acquaintance, with termes of reproch. It is not good counsel thou giuest me Eliphaz, when thou aduisest me to accuse my selfe that am innocent [n] of al impiety and vngodlines: For hereby should I dishonor my holie profession, and deface the graces of God in me, and sinne against mine owne soule.

[n] Verse xxix

Cvmata. 2.

VVHerefore seeing you can giue me no better counsel then so, I wil turne awaie from you and speak vnto him that is able to informe me aright: harken vnto me thou which iudgest righteously, while I put my payne and my complaint together in a ballance. Euerie [a] daie hath his greefe, the seruant wisheth for the shaddow, the laborer for an end of his worke. The trauels of no condition or degree of men haue an end, but while they liue they are tyed vnto them as an hireling to his wages: yet these are not continual, but haue some intermission; neither are they without fruite: but [b] in this my visitation I haue no relieue, no ease at al, neither is there anie commodity at al comming vnto mee thereby: come not against me, therefore

Chap 7

[a] chap 7. 1. 2

[b] Verse 3 4

fore (I pray thee) any more, which already haue no reſt
[c] Verſe 5 night nor day, I am couered with Wormes, [c] biles, breake out of my fleſh, my skinne cleaueth aſunder as the earth parched with the Sunne, neither do thou haſten my life, that flieth as faſt away as a Weauers ſhuttle, and cannot be recalled backe when it is once gone, it vaniſheth away in a trice, like vnto a puffe of wind, or a bubble of Water, before I am aware or can ſee cauſe why: I ſhall neuer be partaker any more of any thy bleſſings here vpon earth; I ſhal
[d] Verſe 8 bee depriued of thy eies [d] of prouidence to attend vppon
[e] Verſe 9 me, I ſhal be conſumed as a [e] cloud before the Sunne from the ſociety of Men, neuer returne againe to liue a naturall life, to conuerſe and haue my habitation among them as now I haue. In that I do complaine ſo much, and ſhew my ſelfe impatient in this my diſtreſſe, it proceedeth from the vnableneſſe (or as it is indeede) from the impoſſibility of fleſh and bloud to beare it.

O let me know what is thy purpoſe? Heerein am I as the
[f] Verſe xii Sea, [f] or the Whale-fiſh, that thou ſhouldeſt keepe me in ward? A ſmall matter would tame mee: I was neuer as theſe wilde Creatures, but moſt willing to obay thee. What
[g] Verſe xiii, extremity is this, that my [g] bed ſhould yealde me no com-
[h] Verſe xiiii fort, no ſleepe come into mine eyes, fearefull [h] viſions alwaies affright me in the night; this cauſeth me ſo much to
[i] verſe xv complaine and to wiſh to die, yea rather to be ſtrangled [i] (the moſt curſed death of all other) then to carry about me longer theſe rotten bones.

[k] verſe xvi 17 xviii. To what purpoſe is al this? Leſſe [k] adoe would bring me to the graue? Will it not ſerue the turne, but that I muſt be proued night and day, morning and euening, euery moment, and that I muſt bee ſo followed and plyed, that not
[l] verſe xix ſo much reſpit muſt be yealded as to ſwallow my [l] ſpittle, but that it is euer ready to choake me vp: which being ſo, how can it otherwiſe bee, but that thou haſt determined that I ſhall now ſleepe in the duſt and not recouer? Take away therefore my ſinne and my tranſgreſſion, remoue the guiltineſſe of my crimes, that otherwiſe may be as a Clog

and

and terrour to my conſcience, and free the ſame of feare, through the comfort of thy ſpirit, and of all doubt of forgiueneſſe and ſaluation, through the aſſurance of thy mercy.

Syrraxis. 10.

Perſons. { *Bildad.* *Iob.* }

Bildad. I See I muſt bee compelled to interrupt thee? how long wilt thou vſe ſuch ſpeeches as theſe, Chap.8
being like a [a] tempeſt, to ouerthrow the Lordes iudgementes? Thy geſture, is as harſh as thy wordes: thy loude voice, earneſt ſpeech, angry countenance, mouing of thy body, beating with thy hand, doe declare thy ouermuch heat, and diſtemper, and that thy paſſions ouerbeare thee? And as for thy wordes, I maruell how thou dareſt vtter them, for that they tend altogether vnto thine owne defence [b] and derogate from the *Lords* iuſtice. [a] Verſe 2 [b] Verſe 3

Be theſe good ſpeeches: *I am innocent,* [a] [c] *I haue not offended; my affliction* [*d] *is not deſerued on my part; the Lord therefore in puniſhing me peruerteth the rule of iuſtice; the Almighty doth not that which is right.* So thou makeſt the Author of all equity, vnrighteous; and no God. For ſeeing righteouſneſſe is annexed to his eſſence, if he be not righteous, he is not. But remember what he hath done to thy Children, and why? And repent thee betimes, leaſt hee ſtrike thee with Death, as he did them for their tranſgreſſion: which if thou do, it ſhall go well [e] with thee, and it had gone well with thee alwaies, but that thou diddeſt diſſemble with him, and thy latter end had beene more bleſſed then thy beginning. And ſo it ſhall bee ſtill, if yet thou doe bewaile thy former life. But for [f] proofe of the former, concerning the Lordes handling of the wicked, I referre me to former times: for what ſhould we ſpeak of our owne knowledge [*c] Chap.8,2. [*d] ch. 6,2,3,4 [e] Verſ. 5,6,7 [f] Verſ.8,9,10

or experience, ꝑ were born as it were but yesterday, & our daies are but a shadow in comparison of theirs. The liues of the ancient fathers that liued before the floud (though nine hundred years) were but a shadow to, as wel as ours (in respect of eternity) and the L. God, with whom a thousad years are but as one day. Howbeit in regard of our daies they were long, and many: and therefore whereas by meanes of the shortnesse of our life wee see not the rysing and fall of the wicked and their posterity, they liuing long saw it. Beside, the Lord who talked familiarly with them, reuealed his will vnto them in more speciall manner then vnto vs: and further being so graue and of that excellent wisedome, (through long practise) they would not be rash, nor ouerseene in their censure.

*f Chap. 5. 3 Now *Eliphaz* *f, to be reuerenced for his years, hath taught thee what their iudgment hath bin concerning the Lordes punishmentes: namely, how he afflicteth no man but for sin, and euery man for sin, in that measure as his sinnes deserue, and this order to bee alwaies kept, and neuer any swaruing from it. And I tel thee, that it standeth no more with the iustice of God, that an Hypocrite should continue, then with nature, that a g rush should grow in drye ground, or Sea-grasse without water, or a Spiders web remaine in a place frequented. Hee may flourish for a time, and spread abroade, but wanting the fountaine of liuing Waters and a sure foundation, the heate of the Sunne of the Lordes indignation will partch him, or the beasome of his vengance will sweep him away: neither h shall the prop of their riches, though they haue it to leane vpon in aboundance, saue them from his wrath.

g Chap, 8, xi 12, 13, xiiii

h Verse xv

Cvmata. 2.

Chap. 8, xvi NOw for thy comfort, if thou take holde of the latter, he that followeth after righteousnesse, though the Sunne shine vppon him, yet is hee not scorched with the heate thereof, but flourisheth the more, because the place where

where hee groweth, is a pleasant and fruitfull soile, well manured, watered with the liuing spring of the Lords blessing, and he is deepely rooted in the bankes thereof, consisting of a craggy Rocke, into which his roote windeth it selfe, and so his braunches, are diffused, farre and neare. Neither is his grubbing vp to be feared, because his root lyeth hid in the rocke and cannot be found. And therefore, as when he is liuing, many young plants spring from his root, wherin he reioyceth; so, when he is withered and rotten, they arise from his stumpe, lying hid in the earth (as it were) out of the dust, in the which being dead he lyeth.

[a] Verse xvii
[b] Verse xviii
[c] Verse xix

Hence it appeareth on the one side, that the *Lord* neuer yealdeth comfort to the impenitent in their distresse, and on the other side, that he neuer reiecteth such as in repentance seeke vnto him. If therefore thou (acknowledging thy former wickednesse) shalt resolue vppon a better course, according as wee haue admonished thee, this thy excessiue mourning shall be changed into inestinable ioy, and thy mouth hath not beene so full of complaintes in this thy aduersity, as it shall bee of prayses, for the rich mercyes thou shalt receiue in thine owne person, and for the confusion thine eyes shall behold to fall vpon the Lords enimyes, the haters, and despisers of his seruants.

[d] Verse xx
[e] Vers, xxi
[f] Vers. 22

Iob.

YOu condemne mee (my friendes) for a wicked Man, and an Hypocrite, and that vpon this ground, because I pleade for mine owne innocency: for therein say you I disanull the *Lordes* righteousnesse. Which collection of yours, how farre it is from my meaning I will now makes manifest, and herein I will answer, not only to thee *Bildad*, but to *Eliphaz* too; who charged me with the same crime before. Chap. 9

I acknowledge therefore that the *L.* is iust in his waies, and that man in no sort may bee compared with him, neither ought hee at all to contend with him, as being

[a] Verse 2

[b] Verse 3 not able to answere one of a thousand [b] thinges, that hee shal obiect, not to see one fault of a thousand that he seeeth; not to vse one reason amongest many for his defence, which is more light then vanity it selfe, when he commeth to his scanning. For mans wisedom [c] and strength, how is it turned into folly and weaknes; into how smal a compasse doth it come, and how little way doth it reach, being conferred with the infinit wisedome of God, whereby he determineth of things, & his incomprehensible power to put his counsels in execution? It is not then for any one to gainesay, but in al submission to yeild vnto him. And there is a necessity in it to; for if the excellency of his wisedome and the vnsearchablenes thereof, wil not bring me to condiscend; his strong arme wil presse them vnto it perforce: neither shal they find either peace of conscience to themselues, or any outward comfort, vntil they cease their rebellion, and becom obedient. For who can resist his force, when sometimes he translateth the mountaines [d] that are so huge and mighty out of their places, and sometimes being angry, laieth them leuell with the plaine, so that the place where they stood before being sought for, cannot be found: maketh the earth [e] that standeth so sure to tremble, and the foundation thereof to shake.

[c] verse 4

[d] verse 5

[e] verse 6

When he causeth the sunne [f] to shine most gloriously in the firmament in the day, guiding thereby the worlde, and deuiding the times, and the Moone by her light to abate the darkenes of the night; and these both, euen as if they were sealed vp to withdraw their shining at his beck. When he stretcheth out the heauens as a goodly [g] Canopie ouer the whole face of the earth, and walking amidst the vntamed waues of the raging sea, apeaseth the fury thereof. When he disposeth of the time, and deuideth it into Autume, Winter, Spring, and Summer, according to the foure constellations of [h] *Arcturus*, *Orion*, *Plexades*, the *Climates* of the South answering thereunto, whose diuers influences worke the diuersity of these foure seasons.

[f] verse 7

[g] verse 8

[h] verse 9

This is the Lordes doing to gouerne the earth below, by

by the firmament which is aboue, and to giue names to all the hoaſt of Heauen, and to appoint to euery ſtarre his office and courſe, and likewiſe his operation in thoſe inferior bodies. Thus [i] is the Lord, wonderful in his waies, as being ſuch, as neither can bee numbred nor found out: ſo difficult and hidden are his Councels, that though he ſet them before our eyes, [k] and bring them home vnto our view, yet can we not comprehend them. Wherefore, as often as it ſhal ſeeme good vnto him to take any mans ſubſtance from him, or his life, who ſhal compel him that is of that mightie power, to make reſtitution? Nay, who ſhall demaund of him, that is of that ſurpaſsing wiſedome, [l] and abundant mercy, why hee doeth ſo? for theſe two being alwaies preſent with him, how can there be either errour or rigor in his iudgement? Neither doeth the ſuppoſition of his will, derogate any thing from the maner and rule of his Iuſtice.

[i] Verſe x

[k] Verſe xi

[l] Verſe xii

For albeit it bee his will and pleaſure to afflict vs, yet is not this wil of his tyranical and vniuſt: becauſe, it is neuer ſeuered from the attributes of his Wiſedome, Equity, Mercy, Goodnes, and Patience, whereby he is inclinable in his Diuine nature, which is vnchangeable to nothing, but that which is right, and in ſuch ſort to, as he cannot be drawne to the contrary, or to ought that ſwarueth but the bredth of a naile therefrom.

To let fly his anger [m] againſt the ſtrong and haughty of ſpirit, with their cõplices & coadiutors of al ſorts, declareth his Noble valor and puiſance, and that he is a worthy warior, not fearing the faces of the mightieſt and proudeſt aduerſary, but dareth encounter him with his confederates, how venturous, how reſolute, how well prouided, howe ſtrongely combined ſoeuer he be? That heroical vertue of magnanimity is ſeene, in the pulliug downe the pride and ſtomacke of theſe Champions, and the effect of his greatnes in grinding them to powder, and confounding theyr conſpiracy.

[m] Verſe xii

Here is no iniquity in this, but moſt perfect equity, that

rebellion ſhould be taken downe; diſloyalty couragiouſly repreſſed. Now if theſe great ones may not preuaile when they contend with him, nor contend with him neither, but
[a] Verſe 14 to their ruin, how ſhal I [a] that am ſo baſe and vile, ſtanding out againſt him, make my part good, or bee able to deale with him by argument, but that I muſt beare away the ſhame of it, and be wel beaten for my preſumption?

Cvmata. 2.

chap. 9. xv ADmit I were free from all ſpot of ſinne in mine owne ſight, yet would I not (neither was it euer in my mind
[a] chap 8,3 heeretofore (though thou laieſt it to my charge Bildad) [a] to ſtriue with my maker about my integrity: but rather, to ſue vnto him that is my indge for mercy. For, ſhall he that is arraigned at the bar, be at variance with him that hath his liſe in his hands? The Iudge can better skil of the law then the Priſoner can, and ſeeth him faulty and culpable, where hee leaſt ſuſpecteth; hath ſundrie accuſations againſt him, and many waies to condemn him which he neuer dreamed of. But graunt I were of that minde, and that the Lorde would yeelde vnto mee ſo farre, to ſuffer mee to plead my cauſe before him, and maintaine my innocency; yet notwithſtanding the dread of his maieſty woulde ſtrike ſuch a horror and trembling into me, that I ſhould not be able to do it. And againe it is not credible, neither can I beleeve it, that he would giue ſentence on my ſide, with an acknowledgement of iniury offered me one his part: but beleeue rather, that he would ſatisfie me in rendring a reaſon why he thus handleth me. For he is a iuſt God, and there is none iniquity in him: Againe, he is conſtant in his proceedings, and wil not reuoke them, vntil that which he intendeth be accomplished.

And as for the feare and aſtonishment I conceiue in the beholding of his glory, it ariſeth from his terrible and dread ful iudgements which are novv vppon me, ſo many vvaies, and ſo greeuous, as is almoſt incredible. When the Lorde vvould

would draw men to an awe of his Maiesty, his maner hath bin so dainely to discend from heauen in a Whirlewind, [b] Tempest, and Thunder, for so hath he shewed himselfe to me in this my calamity. He hath broken me in pieces like a Gyant, al the waues and stormes of his anger, (not from beneath and wrought by secundary causes) but from aboue, sent immediately as it were from his owne hand, as if he had myraculously opened the Windowes of heauen, haue turmoiled me, and he himselfe extraordinarily in the heighth of his indignation, as being incensed out of measure, [c] hath thundred out of heauen against me, powring out the whole viols of his wrath vpon my body, insomuch that by means of the excessiue bitternes of the griefe which I suffer thoroughout my whole body, *I* haue no respit to drawe [d] my winde.

[b] Verse xvii

[c] Verse xvii Without cause.

[d] Verse xviii

This deterreth me from being desirous to enter in disputation with the Lord about my affliction, as fearing least thereby he should bee moued the more against me: This also perswadeth me that there is no hope of life remaining for me, and that therefore your arguments making for the restoring me againe to my former estate vpon my confession of Hippocrisie, and of many other notorious offences committed by me, (which as long as *I* haue any being, my Conscience testifying otherwise to my vnspeakeable comfort, I wil neuer acknowledge) are al spent in vaine, and to no purpose.

In vaine likewise (for I see not to what end it is): at least-wise without cause in my vnderstanding, and the apearance of men is it, that I endure this feareful torment; for they cannot say, neither can I my selfe conceiue, no not then, when I take a straight view of my life, how I haue so offended, to be so strangely afflicted? Howbeit the Lorde being my Iudge (in whose sight no flesh whatsoeuer can iustifie it selfe) I knowe for a surety that I shall not bee found, neither shall I be able to contend: For he that wil stand

Διὰκενεσ. Septuag. ch. 9, v, xvii without cause

d Verse 19 ſtand in contention, muſt haue either ſtrength d to defend himſelfe, or right on his ſide: but I am weake, and the Lord is ſtrong; he hath the law in his handes, ſitteth vpon the iudgement ſeate, and defineth what right is: I haue ſmall knowledge in the law, to him that is the law-maker: I haue none to commenſe ſuite for me in his preſence, neither can I my ſelfe come in place.

Moreouer, the right of a vertuous life which I claime to
e Verse 20 my ſelfe (in regard of Men) will not be admitted of in his court. My inſufficiency to e ſpeake for my ſelfe, were my cauſe neuer ſo good, and the feare of condemnation by mine owne tongue, becauſe of his ſharpneſſe, and my dulneſſe, abate mine earneſtneſſe this way. If I ſhould be receiued into his preſence, and ſhould vſe theſe words, only to make triall how he would conuince me, he would forthwith without any further proofe, for this my boldneſſe and preſumption, that I durſt vtter a ſillable tending to my iuſtification in his preſence, iudge me of mine own mouth, as a proude and wicked perſon: Yea, vppon his diſlike,
f Verse 26 carefully examining mine owne conſcience, f I ſhould be compelled to acknowledge, that the pangs of my diſeaſe diſtracted my mind, and ſo be conſtrained to diſalow of my ſelfe, and to deteſt what formerly I had defended.

Cvmata. 3.

Cha, 9, 21, 22 HItherunto I haue ſpoken in the Lordes defence, and haue ſaide as much (and more to) in the behalfe of his power and iuſtice, as you haue done. Now, that wee may leaue the reſt to the cenſure of them that ſhall conſider of the conflict betweene vs, whereas in handling the iuſtice of God, you ſhewed it to conſiſt in the reward of the godly, continuing in their vprightneſſe; or if they go aſtray, in bleſſing them after chaſtizement, vppon their amendment, and in the puniſhment of the vngodly, and that ſpeedily, and to the vtter cutting them off, or elſe if he ſuffer them long, in reſeruing them to a more heauy, and feareſull iudgement: yet ſuch as neuer faileth to be inflicted vpon them, euen in this life, and proceeded no further, I haue added this withal, that it is a part of the lords iuſtice,

to

to correct his owne ſeruants, that are righteous and innocent: beeauſe, though the world nor their owne conſcience do not accuſe them of ought, yet the Lord *f whoſe eies are better then mens, can find out mater againſt them, and bring it to the light of their owne knowledge; in ſuch ſort, that they ſhall bee driuen to denounce the ſentence of guiltineſſe, euen againſt themſelues.

*f Verſe xii
1 Iohn 3, 29

This is it onely troubleth me: which becauſe you ſee not into, bringeth in the defference between vs. In your opinion, if the Godly fal not away from their integrity, he afflicteth them not at al: which, if it were true, then a g ſcourge comming vppon a people, the wicked onely ſhould ſmart for it: but common experience ſheweth, that they which remaine in their integrity, pay for it aſwell as the diſſolute and diſordered: and in ſuch manner and meaſure of extremity to, and continuaunce of miſery, that the Lorde may ſeeme to bee delighted in their ſorrow, and laugh at their diſtreſſe.

g verſe 23

Then the wicked ſhould not be Lords of the h earth, and the righteous troden vnder foot, as we ſee euery where in the world at this day. Then ſuch as are hood i winked whē they ſhould punniſh capitall and notorious offenders, and are more then Eagle ſighted to ſpy a hole in an honeſt mans coate, hunting him in euery corner for his vertues, ſhould not proſper and flouriſh as they do in all places. If this be not ſo, let him be brought forth that can diſproue me, either in the matter, or in the Author that I aſcribe it vnto: For, if God ſhoulde not haue a ſtroke in the preferment to earthly honour, or if this ſhould come to paſſe, without his ordinance, we might iuſtly exclude him from the gouernment of the world.

h verſe 24

i He couereth the faces of the iudges. verſe 24

But alaſſe (that I may returne againe to that I intend) how momentany is the proſperity of ſuch, as giue theſelus to piety? The light k Horſe that runneth in a race ſtriuing to winne the prize, flyeth not more ſwiftly. The l ſhippe, that is loaden with nothing but a few dainties, greatly deſired, hauing winde and tyde to helpe her forward, and be-

k verſe xxv
l verſe xxvi

ing neare the Hauen which ſhe hath long wiſhed for, paſſeth not faſter away: The Eagle when ſhee is hungry, and haſteth to the carcaſe, cutteth not the aire more ſpeedily, then their happy daies vaniſh away. Laſtly [m] I my ſelfe, who had al my ſubſtance and reputation taken from me in the turning of an hand, am a viſible proofe thereof. Thus your poſitions, as wel that the wicked conceal waies ſodainly to deſtruction, as that the godly continue firme and vnmoueable in their happy eſtate, fall both to the ground.

[m] My daies Verſe 25

Trouble and griefe, indeed, the godly are ſure of; that ſticketh by them, they cannot be free from it, but as for ioy and gladnes, the wicked haue it in more continuance, and greater meaſure then they. I muſt therefore diſſent from your opinion, wherein you affirme, that the Lord chaſtizing his ſeruants, neuer ſmiteth at the root, [*n] to the vtter ruin of them, and theirs temporally, but raiſeth them vp againe, either in their own perſon, or in their poſterity: and ſay of my ſelfe (howbeit his ſeruant) notwithſtanding your raſh iudging to the contrary, that he will neuer [o] cleanſe me of theſe vlcers, which vex and conſume my body in euery part. For if I ſhould be wicked [p] as you accuſe me, then the Lord would not heare me, & ſo I ſhold vſe but waſt words in my defence for my recouery: If I ſhould [q] be innocent and clean from offence, as he that is waſhed with ſnow water, or purged with ſope, and ſo become as white as Snow, or wooll; yet ſhould I be as a man fallen into a [r] ditch, and wallowing in the mire in his ſight. And therefore his decree ſhall take place vpon me, the [s] herſe ſhall couer me, and the mourners with their blacke attire ſhall accompany me to the graue, which all men auoide, and this ſhall conuince me to be defiled with ſinne.

[*n] Bildad Ch, 8, v. 17, 18 Elip. chap. 5, v xix, 25, 26

[o] Verſe 27, 28

[p] verſe 29

[q] Verſe 30

[r] Verſ. 31

[s] And mine owne cloths ſhal make me filthy, v, xxxi

Cymata. 4.

THe cauſe why I ſhould not bee found innocent, pleading my cauſe before the *L.* is, becauſe he is not a man as I am: our eſtate and condition is diuers and far different, and the power of his Godhead would ouerwhelme me. He giueth the mouth to man, he may ſtop it vp: He openeth

[a] chap, 9, v, 32

the

the vnderſtanding, & powreth reaſons into it, he may cloſe it, and leaue it ſo naked that I shal not haue one argument for my defence. In euery diſputation it is neceſſary, that there be ſome [b] moderator and iudge appointed, who by his authority, may preſcribe an order therein; as to reduce them to the point again, when they ſtray from it, to reſtrain them from inconuenient tearmes; to commaund ſilence; againe, as occaſion shall be offered, to arbitrate the whole controuerſie in euery particular. [b] verſe 33

Now, ſeeing the Lord, who is of that incomprehenſible glory, power, and wiſedome, muſt be one party in the diſputation whereof I now ſpeak: where is there any, in heauen or earth, that is able, or may be admitted as arbitrator? Howbeit, if he might bee intreated to eaſe mee of this my [c] paine, to put a vaile betweene mine eyes and his infinite brightneſſe, and to anſwer me not by thunder, tempeſt, or Earth-quake, but in a ſtil and ſoft voice: then [d] I doubt not, but I should purge my ſelfe euen in his preſence, of thoſe heinous crimes you lay to my charge, and proue my ſelfe to be another manner of Man, than you make account off. [c] verſe 34 [d] verſe xxxv

To take this courſe, mine innocency (both in reſpect of men) though they be mine enimies, if they ſpeak truely, & of mine owne conſcience imboldneth; and my neceſſity, becauſe I haue none beſide to iudge my cauſe, compelleth me. My purpoſe therein, is not to cleare my ſelfe of al fault in the examination of the Almighty, for that I cannot doe, (according as I haue often acknowledged:) but that hee might diſproue your accuſations as falſe, and approue of me as an vnfeigned fauorer of his truth, and louer of vertue, though now ſmitten by him as you ſee.

Cvmata. 5.

NOw wil I preſuppoſe that the Lord had giuen me audience, and that I were to ſpeake for my ſelfe in his preſence; then thus would I ſay vnto him. O my GOD, through the exceſſiue griefe of my bodye, and [a] anguiſh of my Soule, my life is ſo loathſome, ſo tedyous, Chap. x [a] Verſe i

ſo heauie and wearifome a burden vnto me, that I cannot withholde, but muſt needs let goe what I conceiue in my mind. *I* know thou art a iuſt God, iudging righteouſly, and the earthly Iudges are not of that equity and lenity as thou art: Do not thou therefore denounce the ſentence of condemnation [b] againſt mee, before thou haſt made the cauſe of my puniſhment knowne vnto me: For this were to deal worſe with me, then the Iudges of this world are wont. Opreſsion and cruelty is farre from thee: thou wilt not then *I* truſt defraud me of that which is mine owne ſpoile, and depriue mee of mine innocency and *Iuſtice*, which is my right: for why ſhouldſt thou do ſo when it will be no commodity nor commendation vnto thee at al? This manner of dealing is among wicked Iudges, whome all men condemne.

[b] Verſe 2

[c] Verſe 3

The common artificer hath a loue to his owne handie worke, and cannot abide that it ſhould bee defaced: I am the worke of thy hands, my hope is, thou wilt deale no otherwiſe by me. They are furious craftſmen that rent in ſunder their owne labour: they are as monſtrous as the damme that regardeth not her owne yovng ones, that haue a loathing or diſlike of their owne cunning. The Magiſtrate here below sheweth fauor oftentimes to guilty and apparant wicked perſons, and thou thy ſelfe letteſt them proſper here in the world: Thou wilt not (I perſwade my ſelfe) bee more hard then men? thou wilt not be kinde to the open offenders, and vnkind vnto me that haue indeuored my ſelf to a better courſe.

[d] Verſe 4

Men are carried with affection [d] ariſing from their corrupt nature, with a peruerſe conceipt, with a preiudicate opinion: they iudge by the countenance, they ouerſhoote themſelues in their doings through the ignorance that is in them, they are blinded with anger, malice, ſelfe-loue, deſire of worldly gaine, fleshly delight, earthly honor. None of al theſe are incident to thy moſt pure nature, no affection doth ouerſway thee; ſiniſter opinion, conceipt, ſuperficiall knowledge, thou waſt neuer acquainted withall, but thy

thy doings are in soundnes of iudgement, and deepnes of wisedome fetched from the rootes themselues, so that thy search is of the inward partes and Original of thinges, and thy proceeding to iudgement by that rule; which maketh me to maruel (speciaily seeing thou neuer swaruest e from the same method,) how thy sentence hath passed against me thus to afflict me that am of that singlenesse and sincerity of hart toward thee? And again, why thou shouldst take so much time to enquire into me, and deferre me off so long before thou callest me to my answere. e verse 5.6

Our rulers heere on earth vse delaies in difficult causes, because they cannot see into them at the first, and their maner is, to torture offenders, to draw them to a confession: but thou knowest what is in the breast, and spiest into the waies of men before hand, and therefore needest not to vse any such extremity toward me (if *I* were guilty) but being not guilty f, whence commeth it, that I am denied release from these troubles? f verse 7

Thine own hands g haue fashioned me, and that in great wisedome; there is not the least part of my bodie, which thou thy selfe hast not framed. My very excrements, as my haires and nailes, are thy handy worke. These coulde not haue bin added by any creature, if thou thy selfe haddest not annexed them, as a ful complement to the residue: shall thy displeasure then be as a gulfe to swallow me vp euerie whitte, vppon whome thou hast bestowed such great labor? Haue a respect (I pray thee) to my weaknes and frailty, consider how brittle a vessel h *I* am, and that I am as soone broken as the Workmanship of the potter. Remember the base matter which thou hast ordained as the ground of my substance, at the first; into the which I shal bee resolued at thy pleasure, though thou neuer vse this violence. g verse 8 h verse 9

Where the cittie is strong and will not yeeld, there needeth the siedge of an Army well appointed: but for a Captaine to make an assault against a place that maketh no resistance, is a needlesse and vaine attempt; such is thy contending against me.

Cymata. 6.

IHaue receiued many pledges and euidences of thy loue toward me; thou didst prepare the wombe, conuert the
Chap,x, vers x,xi blood there,into the similitude of milke, which being thin and liquid, thou diddest bind by the coniunction of hotter matter,which concurring with the former, resemble the cruddes: then thou couerest me with skinne as a fence or hedge to keepe me from hurt,and with flesh to shelter from danger those more Noble parts that are within. Afterward thou gauest me veines, as so many conduits to conuey nutriment vnto euery part; sinnewes, for the better and more nimble motion to euerie member: and these diddest thou fasten together and strenthen by bones,which thou madest as pillers and supporters, to beare vp my whole building, and frame of my body,and to bring force and power vnto it.

*verse xii Herewithal thou diddest inspire into me life, causing me to breath through thy Diuine power myraculously, beeing closed vppe within the matrix: Being drawne out of the womb by thy special prouidence, thou hast dealt more beneficially with me an hundred times then with the beasts, not onely in that Deuine soule which thou infusedst into me in my creation, but in the instructing and informing the same daily in thy law,and framing it to thy obedience: and moreouer in the watching ouer mee by the eie of thy goodnes and prouidence, from time to time.

These thy blessings were so exquisit, and so admirable, that nothing could be more desired. But that thou shouldst come in with such a change as thou now dost, and together
*verse xiii with thy fauor,(let thy hart vpon reuenge (for it coulde not come to passe but that thou diddest determine it before for me) what may I conceiue of it, but this, that thou tookest a note of euery transgression of mine, when I liued in prosperity, that at length thou mightest be doing with me for it, as now thou art, and holde me very long in it, as long a time

time peraduenture as thou diddeſt forbeare me before, or rather without end.

For now I am fallen into thy hands, which way ſhould I redeeme my ſelfe? If I haue beene a wicked and abhominable liuer, then I haue pulled vpon my head the curſſe, by breaking [c] thy Law, which wil not eaſily be remoued? If I be found to haue bin of godly [d] innocency and vprightnes, it ſhal nothing auaile me; notwithſtanding while I remaine thus wretched, thus preſſed downe with greefe and ſorrow, ſo that I cannot lift vp my head: For let me call vpon the Lorde, acknowledge my ſinne, and what further may be thought to be a meanes for the eaſing of my vexation, *I* am ſtil notwithſtanding at the ſame ſtate as before, (yea worſe euery daie then other) ſo laden with affliction and reproach that *I* am readie to ſinke vnder them: for they increaſing more and more, are a meanes that my diſeaſe getteth ſtil ſtronger poſſeſsion of my body, and waxeth as it were prouder euery day.

[c] verſe xiiii
[d] verſe xv

It is thee (O God) that doeſt purſue me, fiercely chaſing, & eruelly griping me as a Lyon [e] doth his prey: yet ſo, that thou doeſt not make a ſpeedy end of me, but vſeſt delayes, and commeſt againe vpon me, doubling ſtill and tripling thy wounds, in ſuch ſort, as it is maruellous to behold.

[e] verſe xvi

Thy ſtrokes they keepe their turnes, as orderly as if they were called in for ſo many witneſſes againſt mee of my faults, and thy diſpleaſure. In the fiedge of a ſtrong Cittie, the ſouldiors fight not al at one time, but one company being ſpent, a new ſupply commeth in: ſo do thy armies of ſtripes which thou ſendeſt out againſt me, one being ouer and worne out, another freſher, [g] more eager, and bitter then the former eftſoones ſucceedeth.

[g] verſe xviii

Much better had it bin for me if thou hadſt ſtifled me in the womb, [g] that no eie might haue looked vpon me, then that I ſhould be borne to beare bitter calamity. O I would I had beene like them that neuer had any beeing [i] at all, or that my Mothers Wombe hadde beene my Graue; or otherwiſe that I hadde euen beene an abortiue

[h] verſe xix
[i] verſe xix

and

and vntimely birth, that ſo being deliuered out of one pit, another might haue ſwallowed me. But ſeeing this is no way to bring thee to mitigate thine indignation, in this my preſent eſtate, let me make a further requeſt vnto thee, that for aſmuch as the glaſſe of my life is almoſt run out, it wold pleaſe thee to afford mea [k] breathing time, wherein I may gather my ſtrength together, & receiue a little refreſhing, before I depart hence, vnto the place where is nothing but perpetuall [l] darkeneſſe, and that moſt palpable, and with out any interchange, where is no order [m] at al, but a confuſed heape of all degrees, high and low tumbled together, whence, I ſhall neuer get forth.

k verſe xx

l verſe xxi
m verſe xxii

Syrraxis. II.

Perſons. { *Zophar* / *Iob* }

Chap. xi

Zophar. ELiphaz ſhewed thee, that thy affliction was a ſigne that thou wert wicked, and proued the ſame vnto thee very copiouſly, by the puniſhment of the euill liuing in all ages; and on the contrary, by the rewardes that follow the good. *Bildad* added vnto that, that the good are ſometimes afflicted as well as the bad, but to their greater preferment, and that they might receiue vpon their amendment, larger bleſſinges then before: and further, that if ſo bee the vngodly flourish a while, yet at length they come to deſtruction, becauſe their faire shew of goodneſſe which they made vnto the Worlde, was but counterfeit. Now I will annexe a third pointe: namely, that the wiſedome of the Lorde in his waies is aboue our capacity, and that for this cauſe, though thou *Iob* ſeeſt not wherein thou haſt offended the Lord, yet he hath obſerued many defects and declinings in thee. But before I enter into

to it, I muſt reprehend thee for thy much babling; and then for iuſtifying thy ſelfe before God.

Is this tollerable, that thou ſholdeſt carry away the matter and gaine the cauſe by [a] multiplying of wordes: and thoſe idle ones to; in ſubſtance vntrue, ſpoken by way of deriſion, [b] and receiue no anſwere from vs to checke thy folly, that with bended browes makeſt a mocke at him? There is no wiſedome nor vertue in vſing ſo much talke, and leſſe wiſedome, and very little honeſty ſhould there be in vs, if we ſhould diſſemble it, and let thee alone in it. There is no profit in it, for it will not make thee iuſt neuer the ſooner: nay, the matter of it is vniuſt, and therefore to aſſent vnto it, were to yeald and ſubſcribe (as it were) vnto blaſphemy, which is impoſſible for the truely vertuous and Godly euer to do.

[a] Verſe 2

[b] Verſe 3 For ſo ſignifieth Subſannō Hebr, tilahag of Lahag.

This is one of thy ſpeeches, [c] (and this is the point I purpoſe to handle.) What I do teach, ſpeake, or thinke, there can be no fault found in it, and why? My conſcience conuinceth mee not of tranſgreſſion, neither can Men accuſe me, and thus thou diſputeſt with the Lord; imagining thy ſelfe to haue acceſſe vnto him. But when thou ſhalt haue a day of hearing [d] before him indeed, it will be otherwiſe with thee then thou ſuppoſeſt. Thy puritie, innocency, and iuſtice, will not goe for paiement. Thou boaſteſt how well thou art ſeen in thee deep & abſtruſe [e] wiſedome of God, and that thou performeſt all which hee requireth of thee, when in truth the duty the Lord calleth for, is much greater then wee coniecture, and iuſtice in his vnderſtanding farre aboue that we thinke it to be; and therefore puniſhment is in an higher degree, and more [f] ſeuerity to be inflicted vpon vs, then we make account off, if hee ſhould lay it vppon vs accordingly as wee faile in the perfection of righteouſneſſe, which he in his wiſedome, and equity exacteth.

[c] Verſe 4

[d] Verſe 4

[e] Verſe 5

[f] Verſe 6

The debt which we owe we ſhall neuer bee able to pay vnto him, vnleſſe he remit much more then he conſtraineth vs to giue in. That which God hath not [g] reuealed, is much

[g] verſe 7

more then that which hee hath reuealed according to that which is in his reuealed will, thou deſerueſt puniſhment: what then ſhould become of thee if he ſhould deale with thee according to his reuealed will? Euen this thy puniſhment *Iob*, as iuſt as thou thinkeſt thy ſelfe, and as great and intollerable as thou reputeſt of it, for the payment of the dew debt which the Lord in his exact account reckoneth to belong vnto him, is tenne times leſſe how extreame ſoeuer, then that which he might iuſtly lay vpon thee. And if he ſhall at any time, (as I ✲ [a] wiſh hee would) ſubmit himſelfe to debate the matter with thee, no queſtion but that he would condemne thee alſo to more bitter affliction, then this thou now indureſt, and that for thy ſins, without any further reſpect, vnleſſe bewayling thy former waies, thou ſue to him for mercy. Heereunto thou canſt not bee perſwaded, and therefore troubleſt thy head to finde out ſome other cauſe of thine affliction then thy ſinnes.

✲ [a] *Supra v. 5.*

The generall and vndoubted cauſe of all calamity is ſin, and what intention ſoeuer beſide, the Lord hath in it, yet that is the maine and principall; for without it, miſery had neuer had any being: this the Lord hath reuealed vnto vs to be the cauſe of diſtreſſe, let vs admit of it therefore, and leaue to ſtudy what other drift the *Lord* may peraduenture haue in it, vntill it ſhall pleaſe him to lay it open vnto vs: when we haue tyred our ſelues about other reſpectes, they will proue vncertaine and doubtfull, ſuch, for which we haue no ſure ground, neither can wee reſt vpon them. They will proue dangerous vnto vs, becauſe ſecretes and ſuch as the *Lord* would not haue knowen, and ſo, forbidden vs; euen as Paradice, into which no man may enter, but the Aungels with their flaming Swords, will ſley him.

Cvmata. 2.

[a] Chap. 11. verſe 8.

MOreouer it is a more impoſſibility to climbe into [a] Gods boſome, to know what he doth there determine. If it were mans counſell that he would find out, there were

were some likelihood in it, for that he is like vnto vs, and we haue reason and vnderstanding to guid vs vnto it, aswel as he. But God is vnlike vs, eternall, immortall, inuisible, vnsearchable in his iudgementes, and in his counsels, and his wayes are past finding out. He is omnipotent, al sufficient, and absolute in power: and we altogither insufficient to any thing.

So that we want the meanes to come to that which is in him, he hath denyed it vs, and of our selues weare nothing; of that impotency and imperfection in nature, that our eyes dazell at the beholding of the Sunne, how then is it possible that wee should behold his glory? Our dulnes is such, that wee cannot conceiue of those thinges which the Lord hath layed before our eyes: most vnfit then and vnable are we, to ascend vp to those high mysteries, whereinto he hath giuen vs no light.

We attaine not to the perfect knowledge of the heauens
b which we daily behold, nor of the center and bowels of b verse 9.
the earth which we daily tread vppon; nor of the length of the same, nor of the breadth of the Ocean; neither is it possible for vs to doe it, neuer any man hath or shall be able to find it out. They that haue spent their time in it, haue laboured in vaine, because the Lord will not suffer it to be knowen. Some that haue attempted it, haue come to confusion, that others myght feare to enterprize the like.

If therefore the wit of Man cannot reach so high, as to comprehend the wisedome of God in the Heauens, of what distance they are from the earth, but by coniecture: what is the number of the Starres, what is their bigneſſe, what excellency and beauty there is in them; nor his wisedome in the earth, to know exactly how deep, or how long it is, how to digge through it, or how to finde out the last borders of it; nor his wisedome in the latitude of the huge Sea, to say that it consisteth of so many Leagues, or else stretcheth so far to the West, and so farre vnto the East; heere the South Sea endeth, or

there the North ſea; or to tel what is beyond it. Is it not a mere madnes once to immagin that, that other wiſedome of his, (in the forknowledge of thinges, decree vppon them, diſpoſing of them, driſt in them, their vpſhotte and end, which hee reſerueth as a prerogatiue to himſelfe aboue his creatures, communicating them to none, no not to the bleſſed Angels,) ſhold by our ſearch and inquirie into them be obtained? Hereunto notwithſtanding thou
Verſe x ſtriueſt to the diſquieting of thy ſoule, and incenſing the Lord yet more againſt thee: Who though he ſhut vppe in priſon, call before him into iudgement, giue ſentence againſt, or ſend out his Armies to kill, deſtroy, roote out from the face of the earth all the liuing, dare any man reſiſt him, or demaund why he doth ſo, that is of that wiſedome and power, for they go both together in the ſtretching out the Heauens, Earth, and Sea, as thou haſt heard? Wee
[d] verſe xi maruell at his iudgements when they fall vpon vs, thinking we haue not deſerued them, but he ſeeing [d] corruption in the heart, (albeit it appeare not outwardly) and wee diſſemble, he cannot diſſemble, but muſt needes, (becauſe he cannot abide that wickednes ſhould goe vnpuniſhed,) reproue vs for it, & ſcourge vs too, if his reproof wil not ſerue the turn: Hereby making vs to ſee, that wer as blind [e] as Beetles before: to vnderſtand, that were not onely without vn-
[e] Him that vnderſtãdeth nothing v, xi derſtanding, but void of a heart capable of vnderſtanding; and by nature, as vnteachable, and vntractable as the foal
[f] verſe xii [f] of a wilde Aſſe (which of al Beaſtes is moſt blockiſh, and vntoward.)

Conſider thou this, and let this his ſcourge vpon thee, (al ſtubbornneſſe in defending thine innocency being laied aſide) be a meanes to mollifie thy harde heart, and ſtrike it with compunction for ſinne, mooue thee with voice and mind lifted vp, armes ſtretched out, hands ſpredde abroad, to ſeeke the *Lorde* and call vppon him: which that it
[g] verſe xiii may bee effectuall, prepare thy hart, [g] and diſpoſe it wholy thereunto.

This thou ſhalt do by putting off the garment of the flesh and

and putting on the garment of the ſpirit. The former conſiſteth in the expelling of ignorance, renouncing of ſinne, denying of thy ſelfe, in thy will, affections, and deſires: the latter, in ſtuddying for the true knowledge of God, ſtriuing for vertue, and following the Lordes direction in all thinges.

And moreouer purge thy [h] hands from iniquity, iniurie, deceit, oppreſſion, and if there bee any thing within thy Walles, or in thy poſſeſſion, that thou haſt wrongfully gotten, make ſatisfaction and reſtitution for it. Then, mayeſt thou boldly haue acceſſe vnto the Lord, and ſtande before him without horrour of Conſcience: becauſe thereby the deformity of ſinne, wherewith thou art now defiled, ſhall be wiped away: thereby ſhalt thou [k] remember no more the miſerie thou now ſuſtaineſt, but it ſhall paſſe awaie as the water floode, that neuer ſhall returne: or if peraduenture the remembraunce thereof come at any time into thy mind, yet ſhall it be like vnto a dreame onely, and as a paſſenger that tarrieth not: thereby ſhall the darkeneſſe and blackeneſſe of thine affliction, be as gliſtering, and as glorious as the ſunneſhine at noone day, and as the brightnes of the [l] morning ariſing out of the Eaſt, which increaſeth more and more.

[h] verſe xiiii

[i] verſe xv

[k] verſe xvi

[l] verſe xvii

Deſpaire not therefore, (notwithſtanding all thy trouble:) but truſt in the Lord while there is hope, [m] and while there is time, taking a view of thy former waies, haue a lothing of them, and returne vnto the Lord; ſo ſhalt thou be ſecure from al daunger, and like vnto the Arabian, when he hath pitched [n] his tent deepely in the earth, faſtened it with nailes, ditched and fenced it round about. So ſhall thy ſleepe [o] be ſweet vnto thee, thou ſhalt be at reſt in thy houſe, and none ſhall diſquiet thee, no feare ſhall come neare thy dwelling, but ſuch honour and wealth ſhall bee reſtored thee againe, that thy helpe and countenaunce ſhall be ſought for of many, and among others of thy very enemies themſelues; who ſhall bow downe vnto thee becauſe of thy Authority.

[m] verſe xviii

[n] Thou ſhalt digge pittes.

[o] verſe xix

But if thou wilt not obey this my counsell, but remaine
p verse 20. still in despaire p of the Lordes mercies, and vnrepentant,
thine eyes shall faile thee in looking for helpe, yet shalte
thou finde none; and thy soule shal melt away with sor-
row, before that thou hopest for, or the least part thereof
shall be fulfilled.

Iob.

a Chap. 12. verse 2. YE thinke your selues the onely wisemen in the worlde, and that you haue al knowledge closed vppe in your owne brests. For you cou'd not set a better face vppon the matter, if you represented the Persons of al the greatest, learned, and most expert Diuines vppon the face of the earth. You suppose belike that your heades alone are the storehouses of heauenly Doctrin, and beside it there is none to be found among men, and that therefore you dying, all learning should die with you: otherwise you would not repute so highly of your owne, and so basely of other mens guiftes.

b verse 3. But euen in mine knowledge b (of whome you make final account) is nothing inferiour to yours: and there is no man so ignorant, but conceiueth as much as you haue spoken, that reckon your selues such great Clarkes.

This therefore is to be reprehended in you. First, in that you conceiue so wel of your selues, and prefer your selues before others, when there is no cause of the one, nor of the other. Secondly, in that your are so voide of honesty, to
c verse 4. deride c a man that is you old friend and companion, so deepe in the Lords Bookes that he answereth his requests, and one that is a plaine harted man, sincere in his religion, and iust toward men. Thirdly, in that you affirme a good man cannot be afflicted: which (last for the other are not to be stoode vppon) is confuted euen in my example, whose state is chaunged, and in the opinion of the wicked themselues, who if they wil acknowledge the truth from their conscience, must needs confesse, that they haue the godly

in

in no better reckoning then they haue a torch [d] that is consumed: that they repute of them as of those whose feete haue almost slipt into the pit of vnrecouerable destruction temporally: yet are they not for all that to bee condemned, nor to be accounted as those that are out of Gods fauour, neither wil you so esteeme of me when you haue well weighed my cause in the ballaunce of your conscience. [d] verse 5

Fourthly, you are to be reprehended, in that you are so absurd, to denie that which you behold daily with your eies (which euen the verie fowles ✲ [e] of the Heauen, the brute Beasts, the dumbe Fishes, the senceleſſe Earth, are able to teach you (if they could speake) namely, that vngodly and vniust men (incensing the Lord against them by their iniquity) liue [f] according to their hearts desire, abound in wealth, honour, peace, and the greatest security that may be heere in this life, and the godlie and iust oftentimes, (if not for the most part) liue in dishonor, miserie and trouble, hauing the world frowning vpon them. *In* this the sensible and insensible creatures would instruct you (I saie) if they wanted not speech to vtter it, and they vtter it foorth too in their kind, though not in a sillabical sound of words, that the Lord being creator of the [i] soules of all the liuing, and of those Diuine spirits of men, may dispose of them at his pleasure, giue them their portion, what qualities soeuer he hath indued them withall, as liketh him best; appointing the better sort to affliction (if hee will) and the worse to prosperity, or otherwise. [e] Verse 7 [f] Verse 6 [i] Or liues according to that distinction, *anima vegetatiua, sensitiua, rationalis*, and warranted by the 10. verse of this chapter.

Thou art very eloquent *Zophar*, and profounde [k] in thy discourse, about the admirable wisedome of GOD, in framing the Heauens, the earth, and the sea, and yet thou hast no vnderstanding [l] at all in the maner of the *Lordes* gouerning of the world, being a matter more plaine and apparent, and such as no man that considereth can deny. For the sea, which in nature is a more noble element, is putte into a more base and ignominious place, and the earth which is much lesse Noble, is seated in a more [k] chap 11. 8 *et sequent* [l] chap. 12. 9.

higher

higher roome: this, if there were nothing elſe, ouerthroweth your aſſertion, that euery Man flouriſheth in the world according to his goodneſſe, and he that is afflicted cannot be a godly man.

There wanteth therefore iudgement in thee to diſcerne of thinges aright. The eare is made not onely to heare, but
[h] verſe xi to alow,[h] and diſalow of that which it heareth thereafter as it is: the palat, not onely to taſt, but to put a difference betweene ſweete and ſowre, holſome and vnholſome meates. Thou haſt heard me ſpeake (but not with an vnderſtanding eare) and haſt a ſmack of my reaſons, but doſt not reliſh them well. No maruell therefore, though thou diſtinguiſh nor aright of the workes of God, and his dealing towards Men: Wherefore weigh firſt my argumentes throughly, and ſo iudge, and then if thou finde them light and of no ſtrength, (though thou ſcorne them) I will not be againſt it.

[i] verſe 12 Long experience[i] of thoſe that are very old, and at the pits drinke, becauſe they haue heard and ſeene much, becauſe they haue had tryall and practiſe of many thinges, and gathered knowledge by continuall obſeruation of ſuch accidentes as haue fallen out in their times, may ſeeme to imply (for that *Eliphaz* is elder then my ſelfe) ſomething, for the approbation of your iudgement in this controuerſie; But though reuerence is to be giuen to ancient years, and the remembrance of fathers is to be honored, yet notwithſtanding we muſt harken to them no further then they follow the wiſedome of him that is without beginning, or tearm, moſt ancient of al; within whoſe breaſt[k] is wiſedom
[k] verſe xiii to decree and determine, and power to put in practiſe what is determined, concerning the gouernment of the World, as well in euery particular, as vniuerſally is included, and ſhut vp: to whoſe nature, and eſſence, the counſell and vnderſtanding of ſuch great matters, as is the beſtowing of bleſſing, and executing of iudgment, is appropriated, and doth onely belong.

What knowledge the oldeſt mā that euer liued (though it

it were *Methuſalah* himſelfe, who liued nine ages in a manner of the men of our time) hath obtained this way, it was but a ſparke blowen from that great light.

Eliphaz his antiquity therefore is nothing to his, that is the ancient of daies and antiquity it ſelfe; and his iudgement grounded vpon the experiment of a few particular examples, and thoſe alſo peraduenture miſtaken to, is of no valew to his, that is the iudge of the whole earth, and before all times. But you that extoll ſo much the wiſedome of an aged man, and haue ſuch a conceit of your learning, (alas) how ſhallow are ye in debating of the wiſedome, power, and prouidence of him that is eternall? Which maketh me leſſe to maruell, when I conſider your dulneſſe in conceiuing of the former point, ſpecially being ſo plaine that the vnreaſonable creatures (as hath bin ſhewed) yea the very inſenſible creatures themſelues, as the Sun and raine, ſeeing they declare it in their effects, do doubtleſſe according to their nature comprehend it. To the end therefore that you may the better ſee your ſhallownes and ſlenderneſſe therein, I thinke it not amiſſe to lay it open more manifeſtly then you haue done.

CVMATA. 2.

IT is a worthy argument to conſider, how all things and their eſtate depend vpon God, wherin is his prouidence: what an alteration and change there is in his gouernment, & his power; with what ſecrecy and admiration, becauſe otherwiſe then we imagine things are carried: wherein is his wiſedome. That which one man deſtroieth, another man may build againe: that which one man ſhutteth vp in priſon, another man may ſet at liberty: but God deſtroyeth [a] ſo, that none ſhall be able to [b] reſtore, and ſo cloſeth vp, that none ſhall be able to [c] deliuer. Chap. 12

[a] Verſ. 14
[b] Sodom, Ieriche.
[c] Pharao.

Hee that ſhall bee fenced with the ſauegard of ſome ſtrong Caſtle or fortreſſe, may be pulled thence by the valour of his enimy; but when God taketh any one into his protection, he layeth ſuch blockes and barres in the enimies way, that the place where he abideth (though neuer ſo

meane and naked in it ſelfe) remaineth impregnable. For his force canot be reſiſted; what he wil muſt come to paſſe, and his decree is vnchangable, whoſoeuer gaineſayeth it.

The [b] Lord it is that containeth the waters aboue (as it were in Bottles) and the waters beneath within bars, that they cannot breake forth. When he intendeth to bring a famin vpon a land, or the deſtruction of a [c] Country by waters, he cauſeth them to breake out of their fountaines, and the cloudes to ſet open their windowes, that a floud may ouerwhelme the earth. Howbeit he plaies not the Tyrant [d] in this his gouerment, but keepeth the rule of equity in it, doth it in reaſon and wiſedome, for though we ſee not oftentimes into the cauſe of his proceeding, yet moſt ſure it is, that his power, and a preſcript rule of his iuſtice in euery action, are neuer deuided the one from the other.

[b] Verſe 15

[c] When hee ſendeth them out they deſtroy the earth, ver. 15

[d] Verſe 16

Heerein may wee admire his wiſedome, in that thinges caſuall (as we account them) * [e] are ordered by him, and that alſo according to the law of reaſon, and equity. For albeit neither the deceiuer, [f] neither hee that is deceiued, (which falleth out oftentimes to bee a matter caſuall, and by chance in our eſtimation) haue the ground of their errour from him according to their creation, yet that the one goeth aſtraye, and that the other is led into errour, is not without his appointment: yea, it is his act: For there is no action, be it good or euill, but it is of the Lord: For it ſtandeth more with his glory to let euill to bee, and turne it to his honor, then to ſuffer none at all to be: becauſe this would be a diminiſhing of his honor.

* [e] 1 Sam. 6, 12. Pro. 16, 33.

[f] He that is deceiued, & he that deceiueth are his. Verſe 16

True it is, that that which the Lorde intendeth in himſelfe, the wicked by their evill affection, euil means which they vſe, and euill end which they propound, make faulty and ſinnefull. Now heereof reuolting from God in *Adam*, naturall corruption, proneneſſe to ſinne, hardneſſe of heart, Sathans ſeducement that they beleeue lyes, is the cauſe; Howbeit, it commeth not to paſſe without the Lordes ordinaunce from the beginning, commaundment to Sathan to intiſe them, yealding them ouer thereunto, guiding

guiding and leading them in the way according to his fore knowledge, and decree, euen to the very poynt; and yet for all that himselfe free from the g vitiousneſſe of the act, h and cleare from being the cauſe thereof: Which as the efficient is the Diuell (the father of lyes and all euill,) and as the materiall their owne wicked heart, and corrupt nature.

g *Empij mouentur & agunt mali a deo. Male. i. malis affectibus, malis conſilijs, malo modo, malo fine à ſe.*

h Fond therefore is that of the Poet. *Non tibi Tyndaridis facies inuiſa Lacænæ, Culpatuſue Paris verum inclementia Diuum has euertit opes Virg. Æneid. lib. 20.*

The reflection of the Sunne vppon a dead carcaſe, is no way the cauſe of the euill ſcent and ſtinch thereof, nor the efficient, for that is the ſtroake of Death, not the formall, for the badde ſauour would bee without the heate of the Sunne, and is cauſed by the ayre, which is the obiect of the ſmell, not the materiall, for that is the corruption which remaineth in it ſelfe, the Sunne onely concurreth with theſe, and helpeth forward as a collaterall meanes: So is it with the Lord in the matter of deceite, whether it concerne the agent or patient; as alſo in other ſinnes. This is a deepe point indeede, and be yonde our reach in this regard, becauſe it will not admit of any ſimilitude, to illuſtrate it exactly in euery particular. A rule in the *Mathematickes* without any example, is very obſcure: ſo is this action, that the Lord leadeth into errour, ſeeyng we cannot inſtance in the like, for demonſtration ſake.

For this cauſe it doth more notably commend vnto vs the power and wiſedome of God in his wayes, and declare that not onely the truth, but errour it ſelfe hath a dependance vpon him, and is not committed without his foreknowledge, determination, guidance, & inſtigation. *i In the euil of puniſhment it is a plaine caſe; in the euill of ſinning not ſo: of the one, he is abſolutely the Authour, no way of the other: Which appeareth by this, in that he ſeuerely puniſheth thoſe euill Inſtruments, which he vſeth in his ſeruice, either for the exerciſing, or chaſtizing of the elect, or for the executing of his iudgements vpon the wicked: but yet hee diſpoſeth of errour, and tranſgreſſion it ſelfe.

*i Kinges 22, 20.

CVMATA. 3.

[a] cha, 12.17 AND so he doth of the Counsell of great Peeres [a] in the matter of estate in a Country, when they faile in their deuises: yet falleth it not out by hap hazard that they haue decreed for the welfare of their Realme, (as they suppose,) turneth to the downefull of it: but hee hath blinded them that they should not see rightly into the matter, seeing he hath determined the ruine of that Nation. Sometimes the sinnes of the land, manifestly shew why the Lord doeth thus depriue the wise of Councell, and take awaye iudgement from the learned and prudent: namely, that he might be auenged of her for her abhominations; and sometime he concealeth the cause, that so men might the more be astonished. Ordinary accidents how great soeuer in themselues, yet because they are vsual, they pierce not the minds of men, as those do that are strange and vnvsuall. Therefore the Lord commeth in sometimes with strange and extraordinary dealing, that hee may awake vs from security vnto a consideration of our waies, and an admiration of his maiesty: Neither doth he strippe them onely of their wisedome to gouerne; but of their power, making such as were rulers ouer others, themselues to be vnder the yoke, and to [b] Verse xviii be depriued [b] of that reuerence wherein the people haue the persons of their Princes, because of their office: For the [c] Verse xix Lorde translateth kingdomes [c] at his pleasure, and the ordinary meanes which he vseth herein, is by remouing these three pillars: Wisedome, Power, and Authority, whereby all gouernment is supported. But not the alteration of the [d] Verse xx Kings alone, together with the Councellors [d] and Iudges, proceedeth from the Lorde, and that oftentimes for such causes as are vnknowne vnto vs, but of the meaner sort, as of such as are assistants vnto these in gouernment, such to- [e] Verse xxi gether with the Captaines and men of Warre, [e] he causeth to be made a prey and spoile to the enemy, as being not able eyther by their Witte, pollicy, or strength to make resistance.

The braue Orator, the learned Lawier, the wise and eloquent

Amba ssador

Ambaſſador, the Auncient and Graue Senator, he ſo confoundeth in their ſpeech and iudgement, that they are not able to performe any ſeruice for their Country. Whatſoeuer they be that are in credite, either for their wiſedome, wealth, ſtrength, or birth, in Citty, or Country; at home, or abroad, he bringeth into diſgrace, taketh away the girdle of their loines which is as the chanell of the riuers, to giue ſtrength and comelines to their imploiment.

No conſultations, no conſpiracies, yea though they be done in the darkeſt night, in the deepe [f] vnder the ground, in the ſolitary wildernes, can be ſo ſecret, but he diſcouereth it, and produceth it into an open Theater, for al the worlde to behold. Whole [g] Nations and Kingdomes hee rooteth out, and placeth other in their ſteed: If then the Lorde by his prouidence, wiſedome and power, thus diſpoſeth of the commaunders of Countries, ſhall wee thinke that the ſilly people and vulgar ſort are exempted from his gouernment? No ſuch matter: for one while he doth multiply theſe mightily, and another while he doeth deſtroy them, by famine, peſtilence, the ſword of the enemie, and ciuill diſſention: anon after, hee increaſeth them againe, or hauing carried them into banuishment, reſtoreth them into their olde habitation.

[f] Verſe xxii.

[g] Verſe xxiii.

It is with the people as it is with the guides, [h] if the Lord depriue them which are as the eyes to the body of Counſel, and of a heart, and wiſedome to rule, and in ſteede thereof giue them the ſpirit of giddineſſe, ſhutte them vp in the darkeneſſe of errour and ignorance, that they wander out of the way, and cannot tell what is good for them: can it be choſen but that the people which are the body ſhould remaine in blindneſſe, and bee out of the way? There is none of al theſe thinges, but eyther I haue ſeene them my ſelfe, with [i] mine owne eies, and therefore knowe them for a certainety, as I haue ſette them downe; or elſe I haue receiued them from ſuch Auncеſtors of ours, as you haue councelled mee to aduiſe withall, whome not to beleeue were infidelity: For, not to giue creddite to

[h] Verſe 24.

[i] Chap. 13. verſe 1.

theſe, were to reiect the word of God, which in theſe times we haue onely by relation and tradition, from thoſe Patriarches and holy Fathers which haue gone before vs; who haue left vnto vs in the mouthes of many witneſſes, Preſidents of the moſt thinges which I haue mentioned.

And as for the reſt, the Lorde hauing reuealed them in theſe daies, it is our part to obſerue them, and keepe them as carefully in record among the reſidue of the Lords mighty and fearefull workes, for the poſterities to come, as our predeceſſors haue bin ſtudious to keepe in remembraunce theſe wonders of old for our inſtructiō. And verily for mine owne part, I haue vſed much dilligence this way, to haue a regeſter in my head of thoſe acts and monuments that haue hapned in my time, that ſo I might be able to teach them vnto the younger ſort. This courſe, as hauing a care to make my patterne according to Ancient records, whereby I am forced to call them often to mind, hath made me very expert and prompt in antiquities, and ſo cunning and ready indeede, that your skill [k] (though thrice greater then that you haue ſhewed) cannot go beyond mine, that make it my continuall ſtuddy and meditation. You haue compelled me thus much to ſpeake, for that you extenuate my experience and knowledge in Hiſtories of old and latter ages, and make me a nouice in compariſon of your ſelues, when in truth, I am more auncient then any heere, but *Eliphaz*.

[k] Verſe 2.

Cvmata. 4.

Chap. 13

AND as for thee *Zophar*, thou haſt an ouer hard opinion of me, to thinke me void of all goodnes: For other wiſe thou wouldſt not affirme, that if the L. would giue mee audience according to my deſire, my affliction ſhould bee found twice lighter [*a] then I by my ſinnes haue deſerued: Specially, ſeeing thou haſt heard mee acknowledge my ſelfe a ſinner before God, and that the defence of my innocency, hath beene onely in reſpect of your accuſations againſt me, of rebellion againſt God, condemning him for vniuſt,

[*a] Chap. 11 verſe 5, 6.

vniuſt, cruell, vnmercifull: of hypocriſie in religion, oppreſſion, and fradulent dealing, and other notorious offences toward men, whereof I am no way guilty.

Very intemperate therefore and raſh is thy cenſure in this, for what man (wel aduiſed) would vndertake to iudge before hand what the Lord is about to do, being of that aboundant mercie as he is, though the matter were cleare to thy thinking: much leſſe then in a doubtfull point, reſting vpon the conſcience of a man, and ſuch a one, as both is blameleſſe to the world, and proteſteth his ſincerity. I induring calamity to the terror and aſtonniſhment of all the world, griefe of my body vnſupportable, the like whereof hath neuer bin knowne before, what inconſideratnes is this, to ſay, my heinous ſinnes haue deſerued much greater temporarie iudgements.

This maketh me to be weary of diſputing with you, and to deſire to propound my cauſe vnto the *Lord*, [a] whome I know (notwithſtanding thy words) will not condemne me for an Hippocrite, or for an extraordinary wicked man, according to my extraordinaiy punniſhment (which is thy ground) as thou ouer-boldly doth auouch. The reaſon why I am weary in contending with you, is dubble; one is falſe dealing; [b] for the foundation of all your argumentes you bring againſt me is vntrue, yet you will not acknowledge it; which is, that it ſtandeth with the Iuſtice of God to puniſh none but the Wicked, and thoſe alſo in ſuch a degree and meaſure as is iuſt, and aunſwerable to their offences.

[a] verſe 13

[b] verſe 4

Hereupon you inferre, that the Lord punniſhing mee in the ſeuereſt maner, I muſt needs be an extreame and groſſe offender; Which ground of yours, (though I haue before confuted,) yet you ſtill maintaine, and condemne mee as one ſtriuing to ouerthrow Gods Iuſtice, in that I labour to defend my innocency. My defence likewiſe, you wreſt to a wronge ſence, taking it for graunted, that I ſay I am no ſinner at all, no, not in the eyes of the Lorde himſelfe; when that I onely denye my ſelfe to bee guiltie,

of

of those your foule impositions, of dissimulation, of infidelity, dispaire, blasphemy (as they are tokens of a reprobate) iniury, oppression, extortion, and the like, in regard of Men, and withall how great soeuer my sins be in Gods sight, that he respecteth them not at all, as the end of this my affliction. These be your groundes, these the weapons of your Warfare against me, yet notwithstanding, with these, though like vnto a rusty blade in a painted sheath, you haue made such a flourish, as though you would make the standers by beleeue, you contend for Gods right: But let God alone with his right, hee is able to defend it without your false grounds, without your wresting of matters otherwise then they are ment; without your neate stile, witty inuention, cunning applycation of doctrines; true in themselues, to the condemnation of the innocent.

You greatly mistake the matter; he will not robbe his Children of those vertues he hath bestowed vppon them, thereby to iustifie himselfe, he hath other meanes to doe it then so: But do ye not (thinke yee) while ye take from me my iustice, rob God of his? For being the God of glorie, he doth cloth his seruants with the robe of righteousnesse, which whosoeuer taketh from them, hee holdeth as an iniury done vnto himselfe. That therefore which you cast vpon me, I may more truely cast vpon you, and lay iustlie to your charge: First, that in making God, (who is righteousnesse it selfe) so naked that way, that vnlesse your lie beare it vp it must needs fal to the ground: Next that in stripping me, which am the Lords seruant, of those graces wherewith he hath adorned me. Thirdly, in wounding through my sides the true worship of God, & the holy conuersation of the professors thereof: & so giuing aduantage to the aduersaries of the truth. Lastly, that in falsifieng of the Lords Testimony concerning me, whō he hath pointed at as a patterne of goodlife, in liew whereof hee hath wonderfully extended his fauour towards me and mine heretofore; you exceedingly derogate from the iustice of God,

God, offering all extreame offence and iniury to his excellency. An other reaſon why I am weary in contending with you is, becauſe your diſputation is vaine, and to as little purpoſe, as your comming to me at the firſt: wherein though your meaning were to comfort me, yet you do nothing leſſe: You are like thoſe Phyſitians c that annoynt the eyes of dead Idoles with eye-ſalue to make them ſee, which how fruitleſſe a labour it is, who knoweth not? The phyſick you adminiſter for the moſt part is good, and ſo is the oyntment the Idolaters vſe about their idoles; but you looke not to the conſtitution of your Patients, nor to his diſeaſe, no more then they do. What phyſick is the threatning of ℣ law, being ſo terrible, that it throweth him down to the nethermoſt Hell, to a man ſwallowed vppe with the horror of Gods fearefull iudgments? Is this to haue regard to a mans conſtitution? A man exceeding ſick, and weake, had need of no bitter pils, ſuch as you giue, but of ſome cõfortable potion. The ſweete promiſes of the Meſſiah, the onely ſeaſonable and ſoueraign medicine to an humble ſpirit, is quite ſwept away out of your remembrance. I wiſh therfore that the ſeuen dayes ſilence d which you vſed in the beginning (though you ſo exceedingly grieued mee with it, that you moued me vnto that firſt vntemperate ſpeach of mine) had beene perpetuall. And now I would to God you might be entreated to ſay no more, which were better for you, then thus to bewray your folly, in maintaining of vntruths. The very action of ſilence carrieth away oftentimes the reputation of wiſedom in him that is of no vnderſtanding. Lay your hand therefore vpon your mouth, and falling downe vpon the earth, worſhip God, and reuerence his truth; which I doubt not but you would yeald vnto, if I might ſo far preuaile with you, to perſwade you to heed and weigh carefully this my diſputation, e which I now make with the Lord, which ſhall be a confutation likewiſe of that you all with one conſent moſt ſtifly affirme.

c And all you are Phyſitians of no valew. Verſe 4.

d Verſe 5.

Theſe two precepts: *Thou ſhalt ſtand for the Lordes right, & do thy neighbour no wrong*, muſt go together: He that breaketh

keth the latter, keepeth not the former. To vse siniſter means against thy neighbour, to defend the truth is vnlawfull, becauſe it is against the rule of gods commandements, and ſo against him. Thy honeſt neighbour is the image of God; Canſt thou beare falſe witneſſe against him, but iniury muſt be offered to the Lords perſon? He that loueth his Prince will not deface his picture. Muſt God haue fauour ſhewed him in iudgment, or elſe will his cauſe fall to the ground? That which God forbiddeth toward men, will
g Verſe 8 he haue extended toward himſelfe, that his g perſon may be accepted more then his right requireth? Will this geare go currant, when he ſhal look into it, that ye ſhold thus daube
h Verſe 9 h vp matters & ſmooth them ouer vnder his name? Doubtleſſe he will not ſuffer his name to be ſo abuſed, but will re-
i Verſe 10 proue i you openly for your offence.

You charge me with hypocriſie: There is Hypocriſie in you, in arguing thus againſt your conſcience. This conſcience of yours he will lay open and naked at the length, to your ſhame. Your falſe poſitions, cauelling, wrangling, ouerthwart ſpeeches; your obſcure, intricate, wily reaſoning aboue the capacity of the common ſort of the ſtanders by, he will at laſt diſcouer, who ſeeth in ſecret and is able to re-
k verſe 11 ſolue all doubts. I maruell the Lords greatneſſe k doth not ſtrik a terror into your harts, while you thus dally with him? Do you neuer conſider, how glorious, and feareſull he will appeare, when he ſhall come to iudgment? Would not the noiſe of an enimy prepared in bartell aray, and comming againſt vs, moue vs to feare? Such will be the Lordes appearance in iudgment to them that tranſgreſſe.

You ſeeme not to be touched at al with this, neither with
l verſe 12 the excellency of his glory, to the which the beſt things l that belong vnto men, as wealth, honour, credit, grauity, and wiſedome, are as the duſt and dung vnder our feete. Whatſoeuer is eminent, or of any account in any of vs, (euen in you that haue ſo high an opinion of your ſelues: is but as a molehill in a plaine ground, a matter of nothing, not worth the ſpeaking of in his ſight. The propereſt body,

the

the moſt comely countenance among you all, is but of clay and earth, which being conſidered, cauſeth me to muſe the more at your boldneſſe of ſpeech: for duſt and aſhes to approch before the immortall God, without due reuerence to his maieſty, is not to be borne withall; but to produce in his preſence falſehood and wrong, to diſſemble in your tongue, and yet to thinke to make all good with this apology; *We haue done it to maintaine thy right*, is ſuch impudency, as cannot be expreſſed.

This impudency of yours, maketh me deſirous to be rid of you; that ſo I might argue my cauſe alone before the Lord without enterruption. Hold your peace [n] therefore and let mee ſpeake vnto the Lord, I haue determined thus to do whatſoeuer ſhall befall me. You thinke (peraduenture) that it ſhall go hard with mee, becauſe of my reprochfull and blaſphemous wordes againſt the Lord, and becauſe of my impatiency many times: therein I haue bin faulty (I confeſſe) for the preſent, but what is that for my former life? To rip vp what hath now happened is but to trifle; when the queſtion between vs is of my life paſt. This your trifling with me, prouoketh mee to this ſerious and weighty reſolution of mine, as to appeale to the great iudge, might it pleaſe him to yeald mee a day of audience, I ſhould haue my deſire howſoeuer. Howſoeuer (I ſay) not that I deſpaire, but that I would haue you ſee my boldnes, which is euermore a companion of a good cauſe, ſpecially if it be in the hart, as well as in the face, as it is with me.

[n] Verſe 13.

CVMATA. 5.

BVt I pray you tell me my friendes, you that profeſſe ſo great skill in the matter of affliction, woulde not this make you deſpaire of life; if your fleſhe were thus mangled throughout your whole bodye, and were made fitte Morſelles [a] for your teeth to teare, and rent aſunder as you ſee mine is? Were your liues in your handes, as it is in the Prouerbe, wherein wee can

Chap. 13.

[a] Verſe 14.

account nothing safe, as being subiect to marring, loosing, taking away, and miscarrying twenty waies, woulde you thinke there were any other waye but one with you? I nourish in me no other kinde of despaire then this, that I haue no hope to liue; and for this you condemne mee as a distrustfull person, and a man without al hope of saluation, which you gather from my pitifull crying out, by reason of the extremity of my disease: concluding thereupon, as if I were so inraged, that I did gnawe my flesh, beate my selfe with my fists, knocke my head against the wall like a Bedlem or Franticke man; and thus were become an executioner of my bodie, and a Butcher of myne owne life, and for that *I* cal vpon the Lord to iudge my cause, a traitor to mine owne soule.

But I would haue you know, that in the battle betweene the flesh and the spirit, though the inner man bee not ouercome, yet in the best of the Lordes souldiors it is foiled oftentimes by the outward man: So then, albeit I haue receiued many a wound by my flesh, whereby I haue bin sometime brought to misdemeane my selfe in this my combat, yet *I* haue holde mine owne still, I haue reserued my heart from yeilding, yea my faith is as strong stil (notwithstanding so many afflictions one in the neck of another) as euer it was. All the miseries and torments in the world, could not draw mee to despaire, nor drawe mee from that trust[b] and confidence I haue in my God, concerning a better estate after this life: and as cõcerning my recouery again here in this life I doubt not of the power of God: but because of the weake and vnrecouerable estate of my body, in the sight of flesh and blood, it seemeth to me to be his decree to take me out of this vale of misery: And hereevpon I perswade my selfe that it cannot be auoided, but that I must needs go the way of all the liuing.

[b] verse 15

You further obiect, that I haue no regard of my life, nor of my soule, when the greatest regard that I can haue concerning these, is to labor for faith in the Lords promises, which is my continuall practise, and whereby I haue gained this fruit

fruit, (not onely in whatsoeuer calamitie, but in death it self to trust and depend vpon him) knowing [c] that it shal go wel with me, as long as I hold me to this fortresse. [c] Verse 16

This answereth to your reprehension, [*d] *As is a mans religion and life, so is his hope*; but my hope you see is great, and therefore I conclude from your owne ground, that my religion hath not bin counterfet as you immagine, but sound and sincere: nor my life wicked, but godly and vertuous: namely, such as hath proceeded from a liuely faith and stedfast hope in the Lord, with a loue of his name, and zeale of his glory, which haue euer bin accounted as the onely true markes both of the one and of the other. This is that which I haue stood vpon al this while, that I haue sought the lord and his honour in all my actions, and serued him with my whole hart; and hereupon would I still stand, were death to ceaze vpon me by and by, and were I now to yeelde forth my last breath. This is my confession, no other but this shall be wrung from me. [*d] chap. 4. v. 5. 6.

My innocency in the matters whereof you accuse mee is that I striue for, and were I nowe about to render my soule into the hands of my Creator, this is it I would craue at his hands, the arbitrating and compounding of this controuersie betweene vs.

Now for the carriage of my selfe in this my present visitation; thus much I may truely say for my selfe, that thogh my conflict hath bin long and bitter, yet the Lorde of his goodnes hath so kept me, that I haue not fallen from him. I haue indeed offended against his Maiesty with my toong, and failed of my dutie many waies, but he which is the beholder of such as trust in him, hath kept my heart vpright: and I doubt not but he will so keepe it to the end, and place in it such a confidence in his mercies, in the midst of death, that Sathan (whose instrumentes you now are) and whose part you take in this disputation, with all his policie, shall not be able to surprize the iuuincible Castle of my hope.

Were *I* an Hippocrite (according as you accuse [*e] me) *I* could not bee thus confident: For, hee that is such a one, [*e] chap. 8. 13

dares not come to his tryal, he had rather that all the world had his cauſe in handling, then the Lorde; for he knowes that he will lay open the Booke of his conſcience, which is as a filthy skie full fraught with deceit, lying, diſſembling, impiety, and vngodlines: and diſcouer with the brightnes of his preſence, the deeds that are done in the night, the vncleannes thereof, together with the deteſtable affections, deſires, and cogitations of the ſame, and withall make manifeſt to the eies of all men what a monſter hee is become, that outwardly is a louer of religion and vertue, but inwardly a mortall hater of them both.

I feare none of al this, which maketh me ſo forward and earneſt with the Lord to take the cauſe into his own hands: But what maketh you ſo plentiful in diſſwading from this courſe? Is it not the contrary; namely, a diſtruſt that you haue in your cauſe, a guilty conſcience that you haue not dealte faithfully and according to your hart, in that you haue ſo vehemently vrged againſt me, and a feare that you ſhould receiue a checke for your vnkind and vndiſcreet behauiour toward me: as alſo for the application of al your doctrines, true in themſelues for the moſt part, vntruely and wrongefully to my perſon? But meethinkes I ſee you relent, when you heare me thus confident and bolde in my cauſe.

[f]Verſe 17. Heare [f]me therefore diligently with your ears, and conſider well in your minds, what I am able further to ſay for my ſelfe, not againſt the *Lord* (as you would haue it) for his righteouſnes and truth I reuerence, but againſt your accuſations; and I doubt [g] not, but I ſhal make you yeeld much [g]Verſe 18. more vnto me; Eſpecially, if *I* may haue the mannaging of my cauſe, the ordering and diſpoſing of my reaſons my ſelf, and the information which I giue in, ſhal bee taken and accepted.

Before the Lord I would anſwere for my ſelfe, becauſe none dare gainſay his Verdict, being iudge of al the world, becauſe no controuerſie can haue a final end vntil he diſcide it, either by himſelfe, his worde, or his Oracles; and becauſe when he hath had the handlig of it, no mā wil preſume to med-

meddle withall, but wil rather ſubſcribe vnto his determination.

So that the Lord giuing ſentence on my ſide, who[h] will be ſo bold to attempt (or if any man may be found that will attempt it) ſhal be able to lay any thing to my charge? Vntil my cauſe be tryed before him, it ſtandeth me vpon to defend my innocency in thoſe things you obiect againſt mee, while I liue: For if I ſhould not ſo do, but hold my peace, and ſay nothing for my ſelfe, greef would break my hart, whereof while I thus largely ſpeak for my ſelfe, I feel great eaſe to my ſoule. And further, by my ſilence I might weaken my cauſe, and offer iniurie vnto the truth. Heereupon I force my ſelfe to this paineful trauaile, for can it be choſen but that my word (being a man in this eſtate) muſt needs paſſe from me with great paine, to vſe long Apologies for the patronaging of mine innocencie from your imputations?

[h] Verſe 19.

CVMATA. 6.

BVt that I may returne againe to my deſire, and that my ſoul moſt lõgeth after, might it pleaſe God to let my cauſ come before him, I would intreat of him two things: One, that he would withdraw his hand of puniſhment from me, during the time of my anſwere: another, that he would lay aſide the excellency and brightnes of his glory, and woulde conforme himſelfe to my condition; that ſo thoſe impediments which now compaſſe me round, might be remoued and I might apeare before him without feare, and conferre with him as with a mortall man, either by way of oppoſiton [c] or replication. Let me vnderſtand from thee I beſeech thee (O my God) wherein *I* haue offended my neighbour, wherein I haue ignorauntly or wilfully erred; or if there hath bin any rebellion in me againſt thee, or reuolting from thee, ſhew it me; and withal why thou art like vnto one that is angry, that turneth [d] away his face, and will not looke vpon him, againſt whõ he hath conceiud a diſpleaſure, which alſo thou declareſt, by purſuing me with ſuch kind of plages,

[chap. 13 [a] Verſe 20 [b] Verſe 21

[c] Verſe 23

[d] Verſe 24

as

as if thou haddeſt no greater enimy vppon the face of the earth then my ſelfe.

To what end doſt thou it? Will it bring any honor vnto thy name? Or is it a thinge beſeeming thy maieſty to
e Verſe 25 contend with me that am as a leafe, e withered and ready to fall off my ſelfe without any ſhaking? Or as the dry ſtuble, which if a ſparke of fire be put vnto it, is by and by conſumed? Howbeit thou commeſt againſt me in iudge-
f Verſe 26 ment, and decreeſt againſt me a moſt ſeuere f and bitter ſentence, and that in the moſt rigorous manner, as omitting the good that I haue done, and noting the bad in the hardeſt conſtruction, without pretermitting the leaſt particle that might make againſt me.

g Verſe 26. The ſinnes of my youth, g which I thought had beene vtterly remitted long ſince, and blotted out of thy remembrance, thou ſeemeſt to haue as freſh in thy memory, and in ſuch ſort to come vpon me for them, as if they had bin committed but yeſterday; or as if they were ſuch as did ſtil cleaue vnto me. I accounted my ſelf as a man acquitted & free, yet thou condemneſt me as a guilty perſon, throweſt me into priſon, layeſt cold chaines vppon mee, and as if I
h Verſe 27. ſhould neuer be faſt enough, hampereſt my feete in the h ſtockes; and being there, thou art alſo ſuſpicious of mee; and whenſoeuer I wagge my foote, thou makeſt me faſter for feare of eſcape. But if thou graunt me at any time a little more liberty, thou art euer at my heeles, that I cannot ſtirre a foote, euer at my backe that I can doe nought, but thou ouerlookeſt it: yet all this thou doſt againſt a rotten carcaſe, as it were againſt an old and ouer worne garment, (for to ſuch may my coate of fleſh be fitly reſembled) or as one gnawen ouer and eaten with Mothes.

Cvmata. 7.

Chap. 14. HEre is occaſion offered me to bewayle the ſtate of all mankinde, being of a polluted and vncleane birth,
a Verſe 1. proceeding from a weake a Veſſell, full of griefe in her conception, Child-bearing, and trauell: and ſuch as is the condition of the Mother, ſuch is the condition both of the

Sonne

Son and Daughter, though not in the ſame kind: wretched in his beginning, proceeding, and end, and neuer otherwiſe during his continuance in this life. His [b] life (how long ſoeuer it be) is nothing, in regard of that eternity which is in the Lord: nothing, becauſe of the infinite daungers whereunto it is daily ſubiect: Nothing, becauſe of the ſundry, and almoſt innumerable diſeaſes whereunto it is incident: For hereby he is not only expoſed to death, but in expectation thereof euery houre: where theſe are neither felt nor feared, there is the hand of God euer prepared for ſodaine deſtruction. What continuance is there in a floure? What hold to be taken of a ſhadow? Such is the life of man: ſoone withered, alwaies flying away, no means can be vſed but it will decay, and that quickly as the flower: no cunning can be deuiſed for ſtaying of it, or laying hold vppon it, no more then vppon the ſhadow? Alas how ſhort is the time betweene the blowing and fading of the flower? It muſt be taken in the very nick, otherwiſe it is gone. A ſhadow hath no ſubſtance in it, it cannot be touched by the hand, it will not beare to be imbraced of the body, neither it wil not come into any mans poſſeſſion. There is no building therefore vpon our life, for it wil fal away in the turning of a hand, it maketh the ſhew of ſomething when indeede it is nothing, it poſſeſſeth vs as a traueller doth his Inne, for a night or more; but we poſſeſſe not it at all: It is in vs indeede but as a Lord to commaund vs, not we it. *For who hath the commaund of his Lord: yea, who hath any intereſt in him, any further then at his pleaſure. This being the miſerable eſtate of man.* For what will not a man do for his life? And it is of vs, and wee of it; neither can there be a ſeparation between vs, but by death: yet can we not ſay it is our own, but lent vs, not for a yeare, nor for a day, nor for an houre, but to be returned back vnto the owner and Author therof at the ſame inſtant, whenſoeuer he ſhall call for it. This being the miſerable eſtate of all men, what need is there that thou ſhouldeſt ſo narrowly look [c] into him, and to cal him into queſtion for euery offence? Who would thinke thou

[b] Verſe 2

[c] Verſe 3

wouldest once regard him being thus vile and contemptible, as hath bin declared: ſpecially ſuch an abiect and forlorne wretch as my ſelfe, that no man reſpecteth? Thou ſeemeſt to forget thy ſelfe in that thou puniſheſt man for his ſin, the root wherof he drew from his firſt parents: through whoſe default his nature remaineth tainted with the corruption therof. For how can it be that any thing pure [d] ſhold ſpring from that which in it ſelfe is impure & defiled. Thou haſt appointed [e] an end to my life which I cannot paſſe: the ordinary troubles and trauailes incident vnto this life, are means ſufficient to bring me vnto it, without this extraordinary ſcourge of thine. Withdraw [f] thy hand therfore, & let me alone vntil that time be come, ſo that I may willingly, and ioyfully lay down my life: For if thou wouldeſt let nature take her courſe, it wold be with me, as it is with an hireling when he layeth him downe to reſt, whoſe bed after his hardy labour is ſweete vnto him; ſo would death be vnto me, were theſe violent meanes remoued, and thou contented to ſuffer me to come vnto it naturally. Might it be with me after Death, as it is with a tree, [g] (which being cut down, and the root left in the earth, ſpringeth vp againe) I would not be ſo earneſt with thee, to ſpare my life, but becauſe, when I am once taken away from hence, I ſhal neuer return to liue againe vpon the earth, that maketh me thus inſtantly to intreat. For euē as the waters of the Sea, [h] or riuers which are drawn out of their channel, either by vertue of the ſun, or any other way, though they retaine ſtil the nature of water, yet they neuer returne to their old habitation; the ſelfe ſame in number they were before, but there is ſome alteration, ſome addition, ſome detraction, ſome mixture euermore in them. So man, when he ſhall once ſleep in the duſt of the earth, ſhall neuer while the ſun remaineth in the firmament of heauen, [i] be awaked from thence to lead his life again in this world. O that theſe arguments might perſwade thee to mittigate thine anger toward mee, which is ſo terrible, that I wiſh my ſelfe in ſome denne or caue [k] vnder the earth, there to lie hid for a time vntill it be ouer. The time

[d] Verſe 4
[e] Verſe 5
[f] Verſe 6
[g] Verſe 7, 8, 9, 10.
[h] Verſe 11.
[i] Verſe 12
[k] verſe 13.

alſo

alſo I would gladly haue ſet down vnto me preciſely, when thy wrath ſhall be appeaſed, and when thy louing countenance ſhall return vnto me, that ſo I might come forth: for ſeeing that after I am once dead, I ſhall not returne againe to liue in this world, I labour to retaine my life as long as I may, and not to deſpaire of thy fauor, but to waite [l] for it ſtill, to ſee if at length it may be had, euen ſo long to expect it, vntill death come, and I can do it no longer. [l] verſe 14

But if thou wilt needs call me out of this life, I ſhall bee moſt willing (in regard of the miſery I ſuſtaine) yet I truſt [m] thou wilt not break me in peeces, but ſpare me a while, that am the workemanſhip of thine owne hands. I am wauering I confeſſe in this my confidence, yet this preuaileth not with me, that I canot but hope for life, vntil thou ſhalt ſtrik me euen with the weary ſtroke of death it ſelfe, and I ſhall haue no more being in this world. Now the cauſe of my willingnes to dy, and that I haue no cõfort but in the waiting for an exchange, (if thou wilt haue it ſo) and there be no remedy to the contrary, is for that thou takeſt a note [n] of all my tranſgreſſions. [m] Verſe 15 [n] verſe 16

If I ſlip aſide neuer ſo little, thou ſtraight way accounteſt that among mine offences, and (by and by laieſt on loade vpon me for it. Neither ſo onely, but reckoneſt vp a bedroll of all the ſins that I committed, and ſeuerely correcteſt me for them all at once. No man keepeth a more ſtraight account of his gold, or ſiluer ſealing it vp in bags, [o] & locking it vp in his cheſtes for feare of looſyng, then thou doſt of my faults. Thou bindeſt all my ſins together in a bundel, throweſt them vpon my ſhoulders, and preſſeſt me downe to the grounde with the burden of them: as the couetous Marchant doth his Cammels, when he fetcheth Gold out of *Ophir*. [o] verſe 17.

For when thou makeſt the burden of thy puniſhment, anſwerable to the bundell of our ſins, who is able to indure it? Who is able to ſtand vnder it? For if the mountaines [p] that are ſo ſtronge, if the craggy Rockes that ſeeme to bee ſo vnmoueable, if the harde Stones are broken in [p] verſe 18.

continuance of time with clouds of waters, ruſhing againſt
f verſe 19. them, if the ſea f breaking in vpon the firme land, choaketh vp the fruits, and deuoureth it in time, (be it neuer ſo large) is it poſsible that man, who is ſo weak and frail, ſhould long ſuſteine ſuch ſurges, and ſuch beating againſt of the flouds
g verſe 20 of affliction, and thoſe inferred vppon him by thee that art ſo powerfull, that thou preuaileſt g to the vnrecouerable ouerthrow of his eſtate heere vpon earth, turneſt the brightneſſe of his countenaunce into perpetuall darkeneſſe and banniſhing him out of this worlde for euermore? What a wonderfull change is made of him, appeareth from hence; ſo that he remaineth vtterly ignorant what is done here; vnderſtandeth not at al what is the condition of his
h verſe 21 children which he h leaueth behind him, comprehendeth not whether they liue in wealth or miſery, or a meane eſtate:
i verſe 22 and that his body lieth in the graue i mourning, becauſe of the wormes that deuour it, and wailing, becauſe of the ſeperation betweene it and the ſoule, whoſe ſociety and fellowſhip was ſo comfortable in times paſt.

Syrraxis. 12.

Perſons. { *Eliphaz.* *Iob.* }

Chap. 15 *Eliphaz.* VVOuldſt thou be accounted a wiſe man, and yet deliuer ſuch a deale of windie
a verſe 2 and vaine matter? ſo many fierce and hot words, a (but as dangerous and hurtfull to the hearers, as the Eaſt winds to
b verſe 3 the b fruits) and to as little purpoſe, as hee that ſpendeth his time in plowing vp the ſea ſhore? Thou haſt caſt off the fear
c verſe 4 of God, c and al reuerence of his Maieſty: they that are ſuppliants vnto him ſtand not vppon termes with him as thou doeſt, but are humbled before him in praier. Thy manner of

invocati-

invocation, is rather a complaint then a petition, a comanding of God to fulfill thy mind, then a commending of thy desires vnto him by lowlines, and submission. I desire not to be mine owne iudge heerein, but appeale to thine owne mouth, [d] which hath broached iniquity and reiected all feare of God. When thou pleadest thine owne innocencie, we demaunding of thee how thou wilt be tryed, thou makest a subtle kind of answere, saying, the Lord shal arbitrate my cause: & hereupon takest vpon thee to dispute thy cause before him, vsurping the office of Opponent, Respondent, and arbitraror to thine owne selfe, and so carriest the matter vpon meere [e] imagination, as if the day must needs be thine and we all faile in our iudgement. I account it a subtle plea, because thou makest choyse of such a iudge as cannot bee procured, and so flyest to an impossibility, and withal assignest him before hand his sentence: both which, argue the foulenes of thy cause. For where as first thou refusest an ordinary, and flyest to an extraordinary Iudge, thou shewest thy despaire otherwise to preuaile: and next, whereas thou framest vnto him his iudgement before hand, thou discouerest thy great folly and impudency. I pray thee whence ariseth this high conceit of thy selfe & [f] thy wisdome? I am sure that some of vs are so much before thee in antiquitye, knowledge, and authority, that for any of these thou canst not contend? It should seeme by thy words that thou wast the first mā that euer was made in the world; or rather more auncient then the world it selfe. Nay, if thou shouldst bee so skilful as thou wouldst make vs beleeue, it cannot be chosen, but thou must needs be present in that holy and sacred Councell [g] of the diuine Trinity, for the framing of Heauen and earth, and all creatures: For otherwise whence should it be that all other men are left naked, and that al knoledge is drawne together into thy bosom? But thou dost but deceiue thy selfe in thine own opinion, it is not so as thou supposest: For we are not behind thee any way in knowledge, and as for antiquity, there is some of vs more auncient then thy father, [h] which maketh vs to be accepted and reputed

[d] verse 6

[e] Thou haste choſen the tongue of the crafty verse 7

[f] verse 7

[g] verse 8

[h] verse 9

of among the people who are wont to aſcribe very much to the Authority of the aged. Notwithſtanding for al this thou
iverſe 19 haſt deſpiſed vs and our counſels, and made light reckoning of thoſe our ſpirituall and Diuine comforts, which we haue layed before thee euen accordingly as wee receiued them from the Lord. Some thing is amiſſe, either thou art to confident in thy owne opinion, or thou hauing no good opinion of vs, wilt not giue entertainement to our exhortations: For the good opinion we haue of a man, maketh vs like of
kverſe 11 k of his admonitions, though weakely deliuered: whereas if we were otherwiſe affected toward him, the ſtrongeſt perſwaſion would not be admitted: Againe, there is ſomewhat that otherwiſe blindeth thine eyes, ſo that thou canſt not ſee into our intention, or ſeeing into it, thou makeſt as though thou ſaweſt it not; thereby to keepe cloſe ſome ſecret, not as yet vttered, which being diſcloſed, would bee of more efficacy and more material then al thou haſt hetherto ſpoken.

lWhy doeth thy hart take thee away verſe 12
mWhat do thine eies meane. v. 12
nverſe 13

It is thy proud hart l that is out of frame, and carrieth thee beyond the bounds of al modeſty, the nodding of thy head the winking of thine eyes, m like vnto the Archer, together with the reſt of thy ſcornings, proceed from that roote. But no maruell though thou handle vs thus, when thou ſpareſt n not the Almighty himſelfe, but takeſt ſtomacke againſt him aſpireſt ſo high as to chalenge him into the field to incounter with thee, and that in termes of vile reproach and blaſphemy. But dare man be ſo audacious, to braue the Lord to his face, and ſtand vpon termes of diſgrace with him, that is of that admirable glory and maieſty, as cannot be conceiued? He could do no more if the Lords honor were vpheld, by him, or if he haue Heauen and earth vpon his ſhoulders, or if Gods Iuſtice, truth, righteouſnes, power and al, (were he not) would lie in the duſt.

Cvmata. 2.

Chap. 15
averſe 14

BVt alas poore worme a of the earth, what helpe is he able to yeeld vnto God, if he ſhould neede his ſeruice? He made him the laſt of all his creatures, that he might arrogate nothing of all his workemanſhip vnto himſelfe. The hea-

heauenly ſpirits themſelues which he made before, he vſeth onely for his pleaſure, not that he at all ſtandeth it neede of their induſtry, for he was in equall glory, and power before without them: what cauſe then is there, why he ſhould any way call for the ſeruice of man? but that it is his wil, ſo to dignfie him that is moſt vnworthy: In ſubſtance like vnto the potters veſſell, which is broken at euery knocke: In nature as weake as ſhe that bare him, ſubiect to as much greefe and ſorrow as ſhe in her child-bearing, as defiled and filthy as the very polution & menſtruouſnes from which he proceeded. The bleſſed Angels themſelues could not ſtand in that integrity of theirs, but that they are ſupported by the hande of the Almighty. Their righteouſnes conſiſteth in the fulfilling of the ten commandements, [c] and that is all the Lord requireth, and all that they are able to performe. But there is another righteouſnes in God, which is annexed to his eſſence, cannot be ſeperated from him, and is incomprehenſible: in this they would be found to faile of that perfection that wer to be looked for, if the L. ſhould call for ſuch duty herein as wer to be rendred him, acording to that vnmatchable dignity of his God-head, which is ſo holy, pure, and perfect, as the ſeruice of no creature can be anſwerable thereunto. For vnleſſe the Lord had imparted ſomething of his owne eſſence vnto them, which he hath not, nor could not do: It cannot bee, they ſhoulde bee comparable to him in righteouſnes, It cannot be they ſhould yeild him obedience ſutable to his worthines; It canot be but there muſt be wants in them, whē they are matched with him that is matchles & hath no peere.

For he alone it is that is abſolutely good, abſolutely perfect and righteous, and none but he, and the ſeruice of that which is finite cannot be compleat toward him that is infinite. The Angels therfore if they be called to an acount, to ſee whether they haue performed their ſeruice to God in that meaſure as the greatnes & excelency of his maieſty requireth, they wold doubtles come farre ſhort and be much behind with him, in ſuch duty as might be ſutable to the ſurpaſſing excellencie of his glorious nature and deity.

[c] For the perfection of mā and angels in their firſt creation was alike, they both had free wil vnto good as wel as vnto euill, they both had power to keepe the ten commandments: which if they had don, they had not loſte their hapines: they both in their fal trāſgreſt againſt the firſt commandement, the ſtate of of them both after the reſurrection ſhal be one & the ſame.

The

The Heauens aboue that are free from the contagion of these inferior bodyes, and haue much beauty and purity in them, in respect thereof, yet is their perfection nothing to that which is in the *Lord*, whose glory darkeneth the brightnesse of the Sunne (in a farre greater measure,) beyond our estimation, then the Sunne doth the brightnesse of the rest of the Planes and Starres of the firmament.

This purity of the Heauens, is lesse then that of the Angels, and mans lesse then either of these. The one, in that they are not onely void of reason but of sense, are inferior to Man; but in the integrity of their nature not a little superior: the other, euery way in nature, in vnderstanding, obedience, in desire, without all comparison, more pure, more perfect, more iust then the most regenerate man that euer liued vpon the face of the earth. The redeemer thou spakest of, (by casting vpon men his owne righteousnesse) Man is made more excellent, then the Angels: Howbeit, through community of their head, they remaine notwithstanding both of them of equall dignity: yet neuertheless, during this mortality, no man attaineth vnto that estate, but while he liueth here, carryeth about with him a body of sinne.

Man at the highest, Aungels at the highest degree of perfection, must stoope to the Almighty, throwe downe their Crownes at his seete, and sing of his holinesse: The Heauens must giue place when his glory shineth forth. And must not morrall man (who hath his dwelling in the dust) though neuer so much regenerat, in neuer so great expectation of his redeemer, neuer so much clothed with his righteousnesse, and iustified through faith in him, doe the like? Were it then *Iob* that thou wert of this rank, yet oughtest thou not to seek thus to iustifie thy selfe before God, which neither the elect Angels & heauenly Cittizens, nor Saynts departed, wil attempt, but do acknowledge by continual prayses, and thanke-giuing, their righteousnesse, whatsoeuer it is, to come from hym; neyther in any sort to bee compared with his, which exceedeth measure, and number,

ber, and is as infinite as the Lord himselfe. But thou art not of this ranke, for these are washed from theyr filthinesse, and so art not thou, a remaynder of sinne, indeed they haue abiding, but they haue it not raigning in them as thou hast: For dost thou not follow the sway of thine affections? Art thou not a wilfull and obstinate offender, and such a one as disdaineth to be reproued? Did euer the tongue of any runne into more grosse errour, and more manifest blasphemy against God, then thine doth? This is worse then to be a meere naturall Man: for, many Men lying in the corruption of their nature, breake not out into this outrage and impiety, yet becausse lesse sinnes are ordinary with them, (euen as ordinary as to eate, drink, [d] walke, and talke) the Lord hath them in detestation, and they stinke in his Nostrilles; they are abhorred likewise of the Lordes people, and avoyded no lesse, then if they were infected with the Leprosie: the smell of them also is as noysome vnto them, as the sauor of the pestilence.

[d] Which drinketh iniquity like water. verse 16.

The cause hereof is, the accustoming & delighting thē-selues no lesse in sinning, then the Dropsie Man in drinking, and the Epicure in feeding vpon his delicates. This maketh God and his seruants to loath them, for deserue they not to be loathed, that as a common sinke hauing aboundance of all manner of filthynesse in them already, are made still a receptacle for whatsoeuer vncleanesse? Sathan setting before the eyes of a naturall Man, the pleasures of the Worlde, the Wealth thereof, and the honour of the same: such is the corruption of his hart, that hee is intangled by and by, and if hee may inioy these, he will not sticke at any meanes but swallowe vppe all, be they neuer so abhominable. For these are the endes he aimeth at, further then the which, he seeth nothing.

A Man therefore in nature may well bee resembled to a musty caske of VVine, from which all that is drawne out tasteth of the mustinesse thereof, and poure in

what you will and drawe it out, it will doe the like: For the thoughtes of Man, his affections, his desires, his wordes, his actions conceiued within, haue a tongue of the mustinesse of the caske of his flesh: Whatsoeuer hee receiueth from without, and apprehendeth by his senses, as by the eare or eye, when it is once setled within him, it is tainted with the Vessell of the body, but principally with the *Leauen* of the hart: Which as it marreth the whole lumpe of the flesh, so it causeth all that is any way conuayed into it by the outward senses, (howe wholesome, and good soeuer in it selfe) to smacke and relish thereof.

As for example, when the eare of a naturall Man heareth of the wonderfull power and wisedome of God in the workemanshippe of Heauen and earth, and all Creatures, hee thinketh not of any spirituall worshippe, but frameth vnto himselfe straight way a bodily worshippe, and therefore setteth vppe a grauen Image, and so in stead of a worshipper of God, becommeth an Idolater, and a deprauer of his worship. In like sort, whē the eye of a natural Man beholdeth great aboundance of the fruites of the earth, this entereth not into his hart, to giue thankes to the founder of them, or to remember the needy, but concludeth thus with himselfe; *Now I will take mine ease, now I will be merry, now I will eate and drinke my fill of the best, now I will cloath my selfe in costly apparrell*: And thus is it very common, and vsual with him, euen as common as to drink when he is a thirst, in whatsoeuer obiect is offered to his outward senses, in whatsoeuer he thinketh, affecteth, lusteth after, speaketh, performeth with his best discretion, counsell of his pillow, studdy, meditation of his minde, and so with full consent and allowance of his hart, (which are matters inward:) to swallow vp sinne in as great aboundance, as the drops of the Water in the ouerflowing of the riuers.

CVMATA.3.

CVMATA. 3.

BVt for that other point of Gods dealing against the wicked, if thou wilt heare me, thou shalt see that I my selfe of myne owne knowledge, [e] am able to confirme it vnto thee, to bee so as I haue reported, and to shew that our wise [f] and prudent forefathers of latter times, haue beene of the same iudgement, and their auncientes likewise euen from the beginning of the creation. Neither haue they barely onely, and coldly, auouched it, not regarding whether their opinion were imbraced or no: but haue very carefully left it in record [g] for the guiding of the posterities, and setling of their iudgment in the matter. Chap. 15.
[e] verse 17
[f] verse 18
[g] Haue not kept secret verse 18,

In those dayes, such onely as excelled in wisedome, power, and iustice, were made gouernors of the commonwealth: such onely as were able both to repell the force of the forraign enimy, & represse the domesticall; both to ordaine holesome and profitable lawes, and to execute them with good discretion, being enacted. Yet these, euen all of them with one consent, are absolutely of my opinion: that God alwaies followeth the wicked with his fearefull iudgments. And verily so it is, they affirme it, and I find it; that as long as the Tyrant continueth vpon the face of the earth, so long shall his sorrow be as great as the sorrow of a woman [i] in trauell, neither shall he know an end thereof.
[h] verse 19
[i] verse 20.

Indeed his daies shall not be many, but so grieuous, that they shall seeme exceeding long, and when finall destruction commeth, it shal ceaze vpon him so sodainly, [k] and so strangly, as he shall haue no time to consider of his ende. This [l] sorrow shal arise from the guiltinesse of his conscience, tormenting him day and night, because of his iniquity: which for that it is inward, & not visible to the eye, he may seem outwardly to flourish, and be at rest, and yet notwithstanding, because of a feare and distruct which he hath, that his estate shall not indure, be voyde of all peace, and
[k] The number of yeares is hid from the tyrant verse 20.
[l] verse 21,

comfort within: which fear of his when it falleth vpon him indeed, then he maketh it euident to al men, how miſerable he was euen then, when the world deemed him moſt happy. For no ſooner doth the leaſt aduerſity take hold of him but by and by he is caſt into deſpaire, and ſo caſt downe, that they haue no power to ariſe vp againe, [m] but thorough the heauy burden of a bad conſcience is ſo preſſed to the ground, that he conceiueth no hopé of recouery, and thereupon yeildeth himſelfe ouer to a wretched condition, and lieth down in this greefe, as a man vtterly forlorne.

[m] verſe 22

Hence it is, that he is affraide at the wagging of a leafe, that the ſight of his owne ſhaddow maketh him quake, that the very conceipt of an enemy cauſeth him to flie, as if an Army of men chaſed him at the heeles. For the Conſcience of a man, accuſing and condemning him of wronges done, maketh him think that he heareth the drum of them to whom he hath offered the ſame continually ſounding in his eares, and biddieg him battle, or elſe the Trumpet of the L. comming againſt him for it.

To this kinde of men no place is ſanctuary, but the beſt walled Caſtle, the ſtrongeſt guard is a weake defence, they dare not truſt their deareſt friend, euery one that comes to them, is as the Meſſenger of death.

If they ſee it lighten, they ſuppoſe it hath no other matter to feede vppon but their carcaſſes: the Thunder, they thinke to bee ſent of purpoſe againſt them which maketh them hide their heads, and run into a bench-hole: the leaſt puffe of wind ariſing, they feare the tumbling of the houſe vppon their heads, how ſure ſoeuer the foundation be, becauſe of the weakeneſſe and wracke of their owne foundation, as being without faith, and hauing made ſhipwracke of a good Conſcience.

O miſerable condition! they are in expectation of nothing but the terrible hand of death and condemnation to take holde of them, and that euery moment, and what they feare, falleth vpon them indeede at the laſt, and then to, when they leaſt of all thinke vppon it, for vtterly free from this

this thought they are at no time. When they are moſt ſecure at peace in their houſe, at reſt from their enemies rounde about at the higheſt pitch of their proſperity, in the midſt of their myrth, behold tribulation breaketh in ſodainely, horror is preſent before their face, opening her mouth to ſwallow them vp. For being once caſt down, they are like to him that is in the bottome of the ſea, or in the graue, that is paſt all hope to get forth.

Malefactors that are throwne into the darke Dungeon, (becauſe none are caſt in thether, but ſuch as are taken for notorious offenders) neuer looke for their liberty againe: ſo is it with them, ſuch a miſt is betweene them and the Sunne, that they cannot ſee any way of deliuerance; and in this their deſperate eſtate, their eyes are in euery corner, ſtill looking behind them, miſdoubting all that is before them, trembling at euery ſteppe, ſtanding in bodily fear, leaſt that one ſhould lie in waite or fall vppon them, to ſlaye them with the ſword. In their greateſt abundance, they ſo turmoile themſelues, ſo carke and care, as if they hadde not one morſell [n] of bread for their belly? the young Oſtriches make not more lamentation and complaint then they do; Future want is a worde that they wearye their mouths withall; their diſtruſtfull heart, their troubled Conſcience telleth them, that a blacke and diſmall daye is comming, when after euery bird ſhall haue his owne out of the neſt which they haue ſo wel feathred, they themſelues ſhalbe left naked. They can by no means [o] be freed from this feare, that though they bee ful now, yet they ſhall bee emptied forthwith: though they be at reſt now, yet deſtruction is at hand to inuade them ſodainely as a tempeſt, and ſo forcibly as if a fowre ſquare Army of eight thouſand men ſhold beſet them rounde on euery ſide, ſo that they coulde by no meanes eſcape.

[n] verſe 23

[o] verſe 24

CVMATA. 4.

THis is the portion of ſuch as make [a] war with God, either in his own perſon, or in his members: which haue an opinion of their own ſtrength that they can do wonders,

[a] Chap. 15 verſe 25

are able to make their party good with God himſelfe, and as for ſuch as depend vpon him, to treade them vnder their feet as the clay in the ſtreetes. It is admirable to ſee how ſtrong and fierce he is in the incounter, he putteth out himſelfe, and ſtretcheth his ioynts to the vttermoſt, he runnes [h] amain at God himſelf with a ſtretched-out neck, and ſtriues to caſt him with his ſhoulder; and where hee thinketh him ſtrongeſt, there he aſſailes him moſt of all, and driues at him moſt eagerly: where he defends himſelfe with his buckler, (as it were) not caring for the boſſe and knobs thereof. Such is his pride ſuch is the preſumption of his proweſſe, that if he ſhould not ſet vp a flagge of defiance againſt the higheſt and mightieſt of all others, he reckoneth hee ſhould be accounted No-body.

[h] verſe 26 The Geneva failes heere.

Howbeit, he doth but ſtriue againſt the ſtreame: the waues of the Lord ſhall go ouer his head: he ſhall waſt the collups [c] of his flanke with the heat of his diſpleaſure. It will not ſerue his turne that he is fed like a ſtalled Oxe, his puffed vp cheekes when the Lord commeth ſhall melt like ſnowe againſt the Sunne, his houſes and fortreſſes which hee hath raiſed out of the ruins [d] of ſome deſolate Citty, to purchaſe him a name by, ſhall be like the confuſion of *Babell*, and his intent therein as was theirs, ſhall be fruſtrate, for his poſterity ſhall not inioy his faire buildinges, [e] nor thriue by his care that he hath taken for them: his houſes themſelues ſhall become heapes, and his inheritance ſhal be an habitation either for the ſtranger, or elſe the Owle ſhal lodge there.

[c] verſe 27

[d] verſe 28

[e] verſe 29

His glory while he liueth, ſhal be changed into [f] darkenes and miſery vnrecouerable, and the flame of affliction which hee himſelfe ſhall kindle with the blaſt of his owne mouth, ſpeaking preſumptious things, ſhal deuoure his branches: for ſo mighty is the Lorde, and ſo wonderful in the contriuing of his purpoſes, that he maketh the wicked ſpinne the thred of their owne wretchednes.

[f] verſe 30

No argument is more ſtrong, then that which is drawne from the euent, yet tell theſe kind of men what ſhall bee the end of them, and their progenny, what a fonde thing

it

it is for them to builde vppon these g vaine and transitory things, that do nothing but lead into errour such as trust in them, that haue many faire shewes, but such as feede onely mens fancies, and therefore termed vanity, because they are without any during fruit at all, saue bitternes; more greeuous then worm-wood or gal it selfe, they wil not be broght to beleeue it. g Verse 31

The fancy likewise which they haue of their felicity when it is in the flower, h shal be but as a dreame in the night, hauing a seeming onely of some thing, but of no soundnes nor cõtinuance in truth, it is nipped in the head by and by, whatsoeuer it is, as the fruit with the frost; some vntimely and vnnatural winde shal shake the bowes of i their stocke, substance, and creddite, then when it is in the prime, euen as when a Vine or Oliue are shaken with a tempest in the spring. h verse 32 i verse 33

For as a Tempest then arising, taketh away al the beauty of the Oliue, al the Grapes, and leaues of the Vine, leauing nothing behind it; so doth the blast of the Lordes displeasure in their cheefest iollity, and so vnseasonably, in respect of themselues, sweepe them cleane away, root and branch, head and taile, and blow them vp from their very foundation as it were powder, which causeth their memoriall to perish from off the earth. A heauy iudgement thou wilt say, yet no heauier then that Diuell incarnate, the seeming professor, k & vnder colour of doing Iustice, protector of iudgment, for lucre sake deserueth: For as Sathan that hee may the better deceiue, chaungeth himselfe into an Angell of light, so these vnder pretence of holines and administration of Iustice, delude the eies of the simple and sincere hearted, but most of all they beguile themselues, with their cunning and curious painting, with their cleanely and cunning conueyaunce of matters notorious, and impious in their owne nature. k verse 34

For notwithstanding all their great policy, whatsoeuer they conceiue, l that shall they bringe foorth at the last; l verse 35

their

their harueſt ſhall bee anſwerable to their ſeede which they haue ſowne. The crafty Foxe muſt not thinke alwayes to eſcape, the expert Hunter will finde him out at the length, and when hee hath once gotten him, no fauour muſt be looked for, either toward himſelfe, or any of his kind, but they muſt all be yealded ouer to the mercileſſe mouths of the greedy and vnſatiable Hounds. For a Wolfe couered with a Sheepes skinne, is fitter to be torne in ſunder by the Dogges, then for the ſlaughter houſe.

It is accounted a worthy piece of ſeruice any way to deſtroy him with all his breede: and if it cannot otherwiſe be, to burne [m] him vp in his denne, with his whole litter.

[m] Fire ſhall deuour the houſes of bribes. Verſe 34. Chap. 1.

Iob. You alwaies [a] harp vpon one ſtring, and that out of tune too, you haue euen dulled mine eares with your diſcourſes about the deſtruction of the wicked, I my ſelfe haue both acknowledged as much, and confirmed the ſame with you; but how often ſhall I tell you that God afflictes the Godly heere in this life, more then thoſe? But were it as you ſay, to what purpoſe do ye tire my ears with this vaine matter? My diſeaſe is extraordinary, and therefore requireth ſome extraordinry comfort, ſuch harſh and vnſeaſonable ſtuffe as this that you bring, beſide the loathſomneſſe of it to my ſick ſtomack, is enough to kill a whole body.

[a] Verſe 2.

A weake ſtomacke will beare but a little at once, and muſt haue variety of diſhes, and ſome pleaſant ſawce to draw on the appetite: you haue therefore very much forgotten your ſelues, in that you haue fed me all this while with nothing elſe almoſt, but this one diſh, cauſing me to ſurfet vpon it againe and againe, as being ouercharged with it; in ſo much that now my ſtomacke doth abhorre the ſame: Wherefore, away with it, and let mee heare no more of it (I pray you.) Certaine particulars there are, againſt which I may iuſtly take exception, for thou cutteſt me off (*Eliphaz*) of all hope of comfort, and art more cru-

ell

el againſt me then before: before thou lefteſt ſome place of mercy for me vpō my repentāce, but now thou ſhutteſt vp mercy from me: This is vnmercileſſe dealing. Thou doſt not reaſon againſt me, but cauell like vnto ſome ſophiſter, which becommeth not a Man of thy yeares, vnleſſe thou wilt confeſſe thy ſelfe through age to be a Child againe. I hope thy memory is not ſo weake, but that thou art able to carry away the truth of my words, nor thy vnderſtanding ſo dull, but that thou art able to conceiue my meaning aright, but if it bee ſo, acknowledge it, and learne more wiſedome.

Thou noddeſt [c] thy head at mee, which is a thing that much offendeth me; wouldeſt thou bee contented with it, being in my ſtead at my handes? I would not offer it to the moſt contemptible among Men, but would ſtriue rather to ſhew my ſelfe pittifull and applyable to the condition of ſuch, mourning and lamenting with them, and being inwardly touched with a feeling of their tribulation, would labour to [d] refreſh their fainting ſoule, by the beſt perſwaſions I could deuiſe.

Thy refreſhing is a deuouring of [e] me with open mouth; and a beating my cheekes with thy blowes of reproch. I am a laughing ſtocke, and a by-word vnto you continually: this [f] maketh my eyes to guſh out with teares, and my hart to bleed within me. If I haue done any wickedneſſe whereby I haue deſerued this [g] vſage, O how do I [h] deſire that the earth would reueale it! O how earneſt am I that my prayers might neuer enter into the eares of the Lord! O then take my heart you Archers, according to your deſire, make it your marke, [i] ſpare it no more then you do the butte you ſhoote at. God therefore that knoweſt mine innoceney, [k] ioyne ſome [l] Man with mee I beſeech thee to help me in the truth [“] againſt my eloquent [*m] aduerſaries, who are blinded and cannot ſee it. Cauſe him to declare to the world that they flatter [“] ſuch as are in proſperity, when they make them beleeue that they, and none but they, are the Men whom thou O Lorde fauoureſt, and that their

[c] Verſe 4

[d] Verſe 5
[e] Verſe 9, 10. Chap. 17, v, 2,
[f] Verſe 6, 20. Cha. 17, v, 2, 7
[g] What it is apeareth. v. 11 12, 13, 14, 15, 16, 17. Which becauſe it proceedeth from diſtemper, I haue but touched it in a word, as my manner is euery where ſaue onely in the 3. chapter.
[h] Verſe 18.
[i] verſe 12
[k] Verſe 19.
[l] Chap. 17, v, 3
[“] Verſe 4.
[*m] Chap 16, Verſe 20.
[“] Cha. 17, v, 5

l Verse 5

eyes shall be cast m downe, and their faces confounded for this; as also for that they deeme such as are in pouerty, or any way distressed, for notorious sinners, and wicked persons. And as for my selfe, make him to publish to the people, that though I haue beene n played vpon with blowes of contumelie, as a tabret, which I omit for the reason before alledged, yet I shall bee for all that in credit againe, and rule o ouer the Citty: for hereby p occasion shall be giuen to all men, to admire thy goodnesse toward thy seruanets: hereby, the innocent shall haue cause not to feare the condemnation of the wicked; and heereby shall the vertuous and Godly bee confirmed, and incouraged in their vprightnesse. This (I say) would put life into a dead Man, raise mee out of the graue and pit, the father of corruption, where I haue long lyen in perswasion, as a houshold Seruant to that great q Grandam of the family, among my brethren and Systers the worms of the earth; r Heare this, ye crosse friends of myne, and change your opinion concerning me.

m Verse 6

n Verse 6 This complaint is more large.

Verse 7, 11, 12 13, 14.

o *Tremell.* Chap. 17, v, 6 *Ad præsidendum populis.*

p Verse 8, 9

q Verse 13.

r Verse 10.

Syrraxis. 13.

Persons. { *Bildad.* *Iob.* }

Bildad. WIlt thou neuer leaue s replying? It shal be thine, though thou art but one against three, yet shalt thou carry away the matter from vs all. Seeing thou wilt needes haue it so, thy opinion shall be best, thou shalt be Disputant, Respondent, and Moderator: likewise of the controuersie between vs, prescribe vs an order when, and a forme how we shall speake, and commaund vs silence at thy pleasure, for thou esteeming of vs as vnreasonable

s Chap. 18, 2.

nable [b] beaſtes, it is but reaſon we ſhould giue thee place. [b] Ver. 3
But remember that thou tareſt thy fleſhe *[c] with thy teeth *[c] Cha. 13.14
euen now, where was then thy profound iudgment? This is thy deepe diuinity, that the Lord hath peruerted the order of nature, and hath done as much as if he had remoued the center of the earth or craggy rockes out of theyr places, in that he hath thus afflicted thee? for in his orderly courſe he puniſheth ſinners: now thou haſt not *[d] ſinned, *[d] chap. 16
how is that proued? Thy *[e] conſcience accuſeth thee not. Ver. 17
Doth not thy conſcience accuſe thee? thy *[f] mouth doubt- *[e] Chap. 16
leſſe ſpeaking from the aboundance of thy hart, and ſo of ver. 1
thy conſcience, confeſſing that thy dayes are conſumed, *[f] Chap. 16
euidently accuſeth thee: for why are they conſumed, but ver. 23
becauſe of thy ſinnes? And the euent which is the beſt proofe of all maketh it manifeſt, for ſhame hath couered thy face, thy poſterity is deſtroyed, thou art become [g] ver. 6. 7, 8, &c
a gazing-ſtocke to the Worlde, a feare to thy ſtocke, and a ſpectacle of the Lordes terrible vengance againſt tranſgreſſours.

Iob. Will you neuer leaue grieuing [h] me with your obiections, wearying me with your repetitions, and abuſing [h] ver. 2, 3
me with your tearmes of infamy? Were it ſo that I had [i] erred and gone aſtray, yet were it notwithſtanding for [i] ver. 4.
you to reproch mee therewith, and to inſult ouer mee? Were it not more commendation for you to beare with mine infirmities (how great ſoeuer, eſpecially being in this caſe) exceedingly diſeaſed, and in a manner a dead Man? If there were any mercy in you, the more my miſery is, the more would you be moued to compaſſion toward me.

But this ſheweth your cruelty, in that you are ſo eager in proſecuting the matter of the Lords wrath againſt the wicked, that you cleane forget once ſo much as to make mention of his rewardes toward the good; which plainely declareth that thy hatred toward mee (BILDAD) is greater then before, and that thou art now become a very malicious aduerſary of myne: For, whatſoeuer thou

ſpeakeſt againſt the wicked, thy purpoſe is to apply it vnto me: in that therefore thou art ſo hot againſt them, heaping the vengeance of God vpon their heads and their ſeede, in the terribleſt manner thou canſt deuiſe, I ſee the greatneſſe of thy ſtomacke againſt me.

The vanity of the name of old acquaintance & frendſhip apeareth in you: who (were you the greateſt ſtrangers in the world) I could not haue worſe dealing offered mee at your hands. You blame me for my affliction, whereas you ought to blame him [c] rather that hath ſent it: When another hath intangled me in a [d] ſnare, is it my fault? Will you impute the taking of a Bird in a net, to the bird, or to the fowler? It is the Lords pleaſure to handle me as you ſee, can I do withal? My manner of liuing hath not called for it, and ſince *I* haue beene in it, I haue made longe prayers and loud cries [e] for my freedome; yet for all that he doth ſtill ſo hedge [f] me in, that I can ſee no way of euaſion. My honor [g] is gone, my [h] root is withered, my kinſfolkes and acquaintaunce, are eſtranged, [i] my ſeruants [k] regard me not, the wife of my boſome (thogh I had many [l] children by her) flyeth from me; great and ſmall, the bad and better ſort of men, my familiars and beloued, hate me, ſcorne me, loath me, and which is more then all this, the Lorde himſelfe is incenſed againſt me; yea that which is ſtrangeſt of all, I my ſelfe do abhorre mine owne body, which is conſumed to nothing, hauing no skin throughout to couer it, but onely a little about the gums, [m] hauing ſuch and ſo many folowing it, ſo many afflictions vpon it, as mannage their fight againſt it like vnto the troopes of horſemen ruſhing fiercely into the battle, each of them in their order and turne.

Take compaſſion of me my friends, [n] be not ſo cruel, as to harden your hearts; bee not ſo ſauage as to ſharpen your tongues againſt him that is ſo miſerable, but let it ſuffice that the Lord [o] purſueth me in ſuch bitter and feareful maner as hath beene deſcribed.

[c] verſe 5
[d] verſe 6
[e] verſe 7
[f] verſe 8.
[g] verſe 9
[h] verſe 10
[i] verſe 13 14
[k] verſe 15
[l] verſ 17.18,19
[m] verſe 20
[n] verſe 21
[o] verſe 22

CVMATA. 2

Chap, 19, 25, 5, 26, 27.

THe onely thing why you are againſt me is (as you pretend) becauſe I am a Wicked man: for confutation

whereof, that ſo I may the rather drawe you to pitty my eſtate, conſider with me what a wicked man is. A wicked Man is hee, that is without faith, and hee is a godly man that is indued therewith: for the want of faith is it that only condemneth, and the inioying thereof, that only iuſtifieth a man: Becauſe al the ſins in the world cannot condemne a man where faith is, nor al the good works in the world can ſaue a man where faith is not: becauſe no prayer, no preaching is pleaſing to the Lord without ſacrifice in theſe daies, which leadeth vs to faith in the redeemer to come. No tranſgreſſion or offence ſo great, but is purged thereby, becauſe faith can no more be without good fruits, then fire without heat, or water without moyſture, nor good works where faith is wanting, any more then light appeare in the world the Sunne being taken out of the firmament; or life remaine in the body, the ſoule beeing ſeperated from it.

Before oblations be offered to the Lord, there is neceſſarily inioyned * [m] waſhing; this waſhing, doeth ſignifie faith, where by our hearts and hands, the inward and outward man are * [n] purged from ſinne: where as otherwiſe wee are a Cage of all vncleanneſſe, deliuered ouer to a * [o] reprobate minde, and full of all vnrighteouſneſſe. As therefore when the ſacrifices are layed vppon the Altar, the fire commeth downe from heauen and conſumeth them, it is an euident and infallible ſigne of the Lordes preſence; ſo, where faith inflameth the heart, with a ſtedfaſt expectation of the Lords deliuerance from death and deſtruction, there doubtleſſe is a ſure and certaine teſtimony of his feare and freedome from the bondage of ſinne and Wickedneſſe: ſo that it raigneth not in his mortall body (whoſoeuer he be.)

* [m] Exod 19, 10 Iob, 1, 5
* [n] Acts 15. 9
* [o] Rom, 1, 28 29

For this faith it is neuer idle, neuer ſolitarie, but alwaies in building and repairing of the Temple where it abideth, that ſo it may be fit for the receiuing of her honourable redeemer when hee commeth: alwaies attended with ſuch royal vertues, as may grace it in the eyes of him that cannot indure iniquity.

Now let this be a teſtimony of my faith, grounded vpon
*e Chap. 8. 21. a true knowledge of the Lord, which you *e deny to be in
me, and let it be as a confutation of your reaſons to the con-
*f ch. 19, 23 trary (which alſo I deſire may remaine in recorde *f to all
poſterities, and be ingrauen with an yron pen in marble, ne-
uer to bee razed out) that I reſt vppon the promiſe of the
Lord, for the reſurrection of my body from death vnto life,
the reſtoring of it againe, after it ſhall bee eaten vppe with
Wormes and conſumed to duſt, and the beholding of the
glory of my Sauiour and redeemer with the very ſame eyes
which now I inioy: that I reſt vpon the comming of that
bleſſed ſeede which ſhall break the Serpents head, and reco-
uer mee together with the whole houſholde of faith to the
ſtate of immortality loſt in *Adam*, becauſe he is immortal,
co-eternall with his Father, liueth for euer, and wil make vs
like vnto himſelfe. I confeſſe indeed that he hath not as yet
taken vpon him our humane nature, neither wil do it vntill
the laſt daies.

Yet I know for a certainty, that he himſelfe through the
power of his God-head, ſhall be the firſt that ſhall ariſe out
of the graue, by vertue of whoſe reſurrection, I togither with
all that beleeue ſhall be reuiued and quickned againe. For
this is the office of the *Meſſiah*, to make that good againe
which was defaced in *Adam*, and therefore I terme him my
redeemer: as ſtanding aſſured of the reſtauration of this my
weake and fraile fleſh to that happy eſtate which was in Pa-
radiſe, a life like vnto that of the Angels in heauen, which
neuer ſhall haue an end, and ſo repleniſhed with ioyes, as is
vnſpeakeable.

This my diſeaſe, teacheth mee as much, wherein though
my skinne and fleſh be rotten, my bones broken and ſo con-
g verſe 25 ſumed that duſt g may as it were be ſhaken out of them, yet
notwithſtanding by the power and goodnes of God, I am
preſerued aliue. Howbeit though I bee thus afflicted, and
h verſe 28 my faith rooted in the Lord, yet you ceaſe not ſtill to perſe-
cute mee with your h bloody words, denouncing more pe-
remptorily then at the firſt, Gods heauy iudgementes againſt

me.

me. But take heed that you pul i them not vpon your ſelues by your iniquity and cruelty toward me. For certainely the Lord will not ſuffer ſuch harde meaſure as you haue offered me, which hath pierced my ſoul like vnto a ſword, to eſcape the ſword of his indignation. i verſe, 29

Syrraxis. 14.

Perſons. {*Zophar* / *Iob*}

Zoph. THough thou reproueſt a me I wil paſſe it ouer, and proſecute that which hath bin interupted: namely, that it cannot go well with the b wicked. And here I appeale to thy own knowledge c and conſcience, whether ſince the beginning of the world the proſperity of the Hippocrite and wicked man hath beene of any d durance? The glory of ſuch thou knoweſt touching the clouds, e hath bin broght down to the dunghil, hath vaniſhed away ſodēly as a dreame f neither doe their Children g which they enioy according to their deſire, * h poſſeſſe * i any part of theyr wealth, flowing in vnto them moſt happily, * k how great ſoeuer it hath beene. Be it that their ſinnes haue remained with them a longe time, and that they bee ſo ſweete, that they cannot leaue l them, they become notwithſtanding at length as deadly as the poiſon of Aſpes, or the ſting of the tongue of the Viper vnto them. The Hippocrite and wicked muſt not looke alwaies to flow in wealth, neither when he is once downe, by all his labor to recouer his former eſtate: for how ſhould he ſtil proſper that hath inriched himſelfe by oppreſſion m of the weake? The *Lord* in his Iuſtice muſt needes repay vnto him the like meaſure as he hath offered to others. And therefore as hee hath depriued the poore

a Chap, 29 verſe 3
b verſe 5
c verſe 4
d verſe 5
e verſe 6
f verſe 8
g verſe 10
* h cha, 21, 14
i Chap, 21, ver. 16, 17, 18
* k chap, 21, 10
l chap, 20, 11, 12, 13
m verſe 15, 16 17, 18, 19 *et ſequent.*

poore of their foode, ſo ſhall hee periſh for want of nouriſhment: and though he haue aboundance, yet notwithſtanding he ſhall not be ſatisfied. When he hath prouided for his belly, the wrath of the Lord ſhall ſcatter it, and he ſhall be diſappointed: if he flyè the Bow, the Sword, fire, and deſtruction are prepared for him. If there be none to witneſſe againſt him, the Heauens, [k] and earth themſelues will lay him open, the Stones and Walles crye out againſt him; the Rocks, Woods, & Mountaines, where he wandereth, wil giue forth an *Eccho* for the bringing of his wickedneſſe to light. There is no [l] ſhelter therefore for the euil doer, no place of harbour for him that vſeth oppreſſion, deceit, or any way inuenteth euil, or cloſely cõmitteth euill, though it be but in the Chambers of his hart onely, for the hurt of his neighbour.

[k] Verſe 27.28

[l] Verſe 29.

Chap. 21.

The ſcope of this chapter is only generally touched.

Iob YOu came hither to comfort me, I deſire no other comfort [a] at your hands, then that you would let me ſpeak my mind to the full, or at leaſt ſo farre forth, vntill I ſhal briefly confute your reaſons: which being granted me, ſpare not *Zophar*, if thou canſt take any iuſt exception againſt my wordes to deride me. That which thou affirmeſt of the wicked, is not alwaies true: becauſe for the moſt part they themſelues al their life time, their Children, and Childrens Children greatly flouriſh in the world. And though it be ſo, that he puniſheth the wicked oftentimes, yet he will not bee preſcribed by Men, when, or how, or vpon what cauſe to do it: being done, he hideth frõ them oftentimes the grounds therof, & reſerueth it to the laſt iudgmẽt, which is done to reſtrain vs frõ raſh iudging. What do we know how they might be diſpoſed inwardly, whõ the Lord ſtriketh with ſodaine Death? When his feareful iudgmentes fall vppon Men, who is there that can abſolutely ſet downe and ſay expreſly, it was for ſuch a ſinne cõmitted? That which thou applyeſt to mee, that the * [c] Euill euer come to an euill end, is vntrue: for the Godly being taken, they for the moſt part (yea many times ſuch as break forth

[a] Verſe, 2, 3.

[b] Verſe 6, 7, 8, 9, & 21.

*[c] Chap. 20. Verſe 29.

into

into blasphemy against God)escape, vndergo no affliction, & are no way brought vnder. What if a mā die before he is old, doth it follow that he is by & by a wicked man? That is no good consequence. For it is enough, that for the time he liued, he liued in good sort: and it is happy for him by the shortnesse of his life to preuent much misery that might ensue. Thirdly the graue is a stay vnto his mind [d]: because there he shal not neede to feare any change as before. Lastly, the time is not so much to bee respected as the thing, which is common [e] to all, Prince, [f] and people, good and badde: if any [g] were exempted then indeede you sayde something to the point. And your reproch, [h] which you cast vpon me because of my calamity, might haue a kinde of pretence, if not that which followeth after this life, but that which happeneth here, being otherwise then wel, were to be accounted a destruction.

[d] verse 3.
[e] verse 26
[f] Verse 28
[g] verse 33.
[h] verse 28

Syrraxis. 15.

Persons. { *Eliphaz.* *Iob.* }

Eliphaz. VVHat meanest thou to striue with the Almighty? what [a] gaine is it to him that thou iustifiest thy selfe, or what dost thou thy selfe get by it? But striue while thou wilt, thou shalt neuer cleare thy selfe from suspition of [b] all kind of wickednes. How answerest thou to the Lordes iudgments vpon the old world, was it not for their great wickednesse [c] that hee swept them cleane away from the face of the earth? The Godly hee spared, the rest he ouerwhelmed. In this it is euident against whom the Lord vseth these temporary scourges: confesse therefore thy iniustice toward Men, acknowledge thy impiety against the Lord, whose [d] prouidence thou denyest.

Chap. 22
[a] verse 2, 3.
[b] ver. 5, 6, 7, 8
[c] ver. 15, 16, 17
[d] ver. 12, 13, 14

and returne vnto him in ſorrow for the ſame, and in aſſu-
f Verſe 24,25 rance of mercy, & he wil receiue thee to fauor, to bleſſe f
26,28. thee again, that thou ſhalt haue cauſe not onely to praiſe g
g verſe 27. him for thy freedome from this thy miſery, but for thy re-
h Verſe 30. ſtoring againe h to thy former eſtate: Yea thou ſhalt be ſo
gratious with him, that he wil heare thee, when thou ſhalt
i Verſe 30 be a ſuiter for others, i & they ſhall fare the better for thy
ſake.

a Chap. 23 *Iob.* In that I complaine a becauſe of my griefe, I am
Verſe 2 thought to rebell againſt God. O b that I might once be
b Verſe 3,4,5 admitted to the preſence of the Lord to plead my cauſe.
c ver. 6,10,11 I know c aſſuredly, that for the gouernment of the com-
12. mon-wealth he would not diſcõmend me, and ſo for the
reſt of my actions: For ſuch ſpeed well that come before
him, which haue endeuored d to frame their liues anſwera-
d Verſe 7 ble to his will. You take vpon you to determine of the
cauſe of my puniſhment, not conſidering that the Lorde
e Verſe 8,9 doth not ordinarily e reueale the cauſe of his puniſhments
to the deareſt of his ſeruantes: Notwithſtanding, you are
ſuch as will preſcribe him a rule how, and for what hee
muſt puniſh, and a time likewiſe when he ſhall do it, ſet-
* f Chap. 22 ting downe expreſly hypocriſie, ✻ f cruelty, oppreſſion,
Verſe 6, 7, 8 ✻ g impiety againſt God, as the ſinnes for which he now
✻ g Cha. 22. 13 puniſheth me.

If you obſerue well the Lordes dealing againſt the wic-
ked, you ſhall find it to bee in another ſort then hee hath
dealt with me, for he ſuffereth thẽ very long to continue
in their wicked courſe, and to offend againſt him with an
high hand, committing ſin vpon ſin, vntill their iniquities
make ſtrong cryes in his eares, (as did the olde world), be-
fore he commeth againſt them in iudgement, and he fore-
warneth them likewiſe of their deſtruction before it com-
meth. Whereas on the other ſide, hee taketh his Children
napping, when they make their firſt entrance into tranſ-
greſſion. All which pleadeth for me that I haue not beene
a notorious offender, for I haue not beene admoniſhed
by the Lord at any time of my tranſgreſſion, but comfor-

ted

ted and encouraged by him in my course, no Man hath cryed vnto the Lord against me.

The Lords displeasure hath appeared vnto me by no former affliction, neither if I had bin afflicted by him, should it necessarily follow that he was therefore angry with me: For he neuer chastiseth his children in his anger, but in his loue, alwaies in his mercy, how seuerely soeuer he seemeth to correct them, not at all in his fury and wrath, for then he shoulde vtterly consume them which he neuer doth. True it is, that the Lord fauoreth a whole kingdome for a righteous mans sake, and that at his suite and petition it is redeemed from destruction; but this is no certaine rule with him: at his pleasure he will do it, and if he haue determined[h] the contrary, many, yea, multitudes of his seruantes assembled together to intreate him, may not preuaile with him. Nay so farre are they in preuailing for others by their supplications, that they themselues*[i] (notwithstanding their often and earnest prayers) are compelled to indure affliction for a longe time together, and so long indeed oftentimes, that there seemeth to be no hope at all for their relieue.

[h] verse 13. 14

*[i] Dauid. Psal. 69, 3. Ieremy 10, 24

The wicked they oppresse them, holde them in miserable seruitude many yeares togther, whole Cittyes and Countries they spoyle at their peleasure: shewing no pitty to the fatherlesse,[k] staruing the poore,[l] murdering the rich, wasting & deuouring all with Fire and Sword, where they cannot otherwise bring the people into subiection: Yet the Lorde suffereth all this, nothing regardeth their loud cries,[m] nothing esteemeth their pittifull wronges, be they neuer so many, neuer so vertuous, neuer so deuoted to his obedience, neuer so stedfast in faith, and depending vpon his assistance. Hereby it is euident, that we cannot discerne of the Lordes iudgments, the variety of them is so great, that we are not able to doe it, were they layed open before our eyes, and such as might be attained to, the diuersity of them would cause vs oftentimes to faile.

Chap. 2, 4, 7. 16, 21, 22.

[k] verse 3

[l] Verse 4, 9.

[m] Verse 12

But the Lord hiding them from vs of ſet purpoſe, howe can it be choſen but that we ſhould erre in our Verdict? For, what he intendeth by them, is one of his waies which is paſt our finding out, and whether they come in his loue, or in his indignatiō is a ſecret which he reſerueth to himſelf, & reuealeth not to the lookers on: they which feele them vnderſtand better then the beholders, how it fareth with thē. Howbeit, theſe alſo haue no further ſight into them then for their own particular eſtate, how it will go with them after this life. For ſome the Lord iudgeth heere, that he may ſaue them in the life to come, with ſome he beginneth his iudgements heere in this life, and proceedeth with them afterward to further condemnation: whether of theſe two wayes the Lorde taketh with them, is beſt knowne vnto themſelues, others are not able to define. The ſum of all is this, the Lord beeing a free agent, will not bee tyed to any one ſet courſe of gouernment, but will bee at his choyſe to diſpoſe of euery action according to his wil: ſometimes hee wil reuenge the blood of the innocents; and ſometimes he will not do it vntill the end of all things: ſometimes the wicked go vnpuniſhed, and ſometimes he powreth foorth his wrath vppon them heere in this life. The end wil ſhew, [k] that this his maner & forme of gouernment (though in our vnderſtanding it ſeeme otherwiſe) to haue bin moſt excellent, for order moſt exquiſite, for equity without compariſon, for wiſdome moſt ſingular and admirable.

The ſubſtāce of this chapt. is ſufficiently vnfolded, the drift laid out: thoghit acordeth not ſo exactly with the verſes of the chapter, & ſo of the former: neither is that largenes need full now as in the begining both the ſpeakers and matter being the ſame.

Syrraxis. 16

Perſons. { *Bildad.* / *Iob.* }

Bildad THou ſtandeſt very much vpon thine innocency (or purity rather,) For though thou vſeſt many

many words and very long anſweres vnto vs, yet that is the maine of al. For confutation whereof, do no more but conſider with thy ſelf what thou art, in compariſon of thoſe heauenly bodyes, (the ſtars of the firmament,) which are his creatures? Admirable is the Lord in his quyet, comely, and conſtant gouernement of them, together with the whole cope of the Heauens carried about with contrary motions: Innumerable [a] are his armies and hoſts, which he hath prepared both in heauen and earth, wonderful is his brightnes, as being the fountaine of al other lights, giuing beauty and comelines to al other things. [a] verſe 3

Hence it is that his maieſty is reuerenced, his power [b] feared, his glory and excellency adored of al the world, which being conſidered, I thinke there is no man that dare preſume to compare [c] with him? But why do I ſpeake of comparing with him that is the maker of all, and matchles in that regard; that as he is ouer all, ſo is he aboue al, and hath no Peere? The Moone, [d] (that I may ſay nothing of the ſunne, whoſe beauty is farre greater) together with the reſt of the Plannets, yea the leaſt ſtarre in the firmament, is farre more pure then man (which is but a Worme [e] of the earth) farre more worthy and perfect, as being framed of more ſimple and ſingular matter, and not ſubiect to infection from beneath. [b] verſe 2 [c] verſe 4 [d] verſe 5 [e] verſe 6

Is it not ſo *Iob*? Canſt thou deny vnto mee that thoſe ſuperiour bodies are more Noble then theſe earthly bodies of ours, as proceeding not only from better beginnings then the defilement from which we ſpring; being of a more laſting, and more vnchaungeable ſubſtance; and yet notwithſtanding the glory of the Almighty vtterly obſcureth their brightneſſe, and ſo the reſt of their commendable vertues whatſoeuer? And that I may giue thee an inſtance in ſome of the chiefeſt (concerning their continuance) time wil make olde, and worke a decay in that durable Garment of the heauens, and the perpetuall motion thereof, and which is now without interruption, ſhal faile in the end. Now the garment of the Lordes maieſty decayeth not, but he raigneth for euer in glory, his motion and gouernment hath no end.

Iob. Surely thou haſt made an excellent ſpeech and very profitable to a weake [a] man, a man caſt downe, and an ignorant [b] man: For it cannot bee choſen, but theſe matters muſt needs helpe, comfort, and be much for my learning: no doubt but they are of power to raiſe vp the dead, [c] and reforme them that were long agoe ouerwhelmed with the deluge. The controuerſie betweene vs is not concerning the Lords power, but concerning the ſtate of the godly & and vngodly; ſo that thy contending for* [d] that, maketh nothing for the matter in queſtion, and therefore moueth me with the ſtanders by to muſe what thou meaneſt? But I pray thee, dooeſt thou notwithſtanding (I haue declared the contrary ſo largely heeretofore) ſtill immagin that I am ignorant of the power and maieſty of the Almighty? It is ſo plaine a ſubiect that no man is to ſeeke in it, and I ſhoulde bee able to ſay more in it, then the common ſorte, becauſe I haue hadde better meanes of inſtruction, and beene more ſtudious of theſe things then ordinarily men are: beſide, there is no argument more ample then it: For firſt, to begin with the mighty power of God in the creation of the mettals [e] and minerals in the bowels of the earth, and reaching euen vnto the center of the ſame, whether the influences of the heauens are thought to diſtil: next, to take a viewe of his workes being many and marueilous, vppon the face of the earth, and goe to the Waters of the ſea, and thence to the Clowdes and meteors aboue, and afterward to aſcend vppe to the firmament, were a matter of infinite diſcourſe. I will therefore limit my ſpeech, and inſiſt in ſome particulars.

Chap. 26
[a] verſe 2
[b] verſe 3
[c] verſe 5
* [d] ſupra chap 35. verſe 2.
[e] verſe 6

The graues, and ſecret places, howe deepe, how darke, how far diſtant ſoeuer from the heat and light of the ſunne, yet doth he clearely ſee [f] into them. Hell and deſtruction are diſpoſed of in his prouidence, he hath made the heauens as a Canopy, to adorne and couer the earth, ſtretching [g] them forth all ouer in moſt goodly manner, as farre as the land or ſea doth extend it ſelfe. He hath contrary to nature placed the waightier Maſſe of the earth aboue the lighter Element

[f] verſe 6.
[g] verſe 7

of

of the waters: the ſcenter of the world which is the earth, he cauſeth to ſtande vnmoueable hauing no foundation, but his mighty hand to ſupport it.

He bindeth [h] vp the Waters hanging in the clouds, and ready to fall downe vpon the earth all at once, and to ouerwhelm it (as it were) in Bottles or Bagges in very myraculous maner, (for the ayre containing the Water is lighter then it) cauſing them to drop downe at his pleaſure there, whether the winds at his command ſhall carry them when he will, and in as ſcant or large manner as he ſeeth good. He hideth from vs his throne, * [i] which hee hath in the vpper region of the ayre (whence he ſendeth foorth the Thunder, Lightning, and Raine) by interpoſition of thicke cloudes, very cloſely and ſoundly compacted together, betweene it and our ſight, that otherwiſe might manifeſtly be ſeene. He hath compaſſed the earth with Waters, to which notwithſtanding hee hath preſcribed ſuch boundes, [k] as they ſhall not againe ouerflow the ſame, as long as the ſunne and Moone endure. Hee framed the glorious Curtaines of the Heauens which hange ouer our heads, he ſhaketh the mountaines whereupon they ſeeme to leane, [l] as vpon pillars, and terrifieth the world with his thunder. He created the mighty Whale [m] which by means of his ſtrength, length, and greatnes, is as a bar to ſtay the courſe of the raging ſea: whoſe roring likewiſe & violence is moſt terible and exceeding meaſure, he aſwageth [n] in a moment. Theſe are great things, yet are they but a ſmall [o] parcell of his omnipotency, a ſuperficiall collection onely to that which is hidden from vs. For wee are not able to vnderſtand the hundreth part thereof, much leſſe are we able to ſpeake of it to the full.

[h] verſe 8
[i] verſe 9
[k] verſe 10
[l] verſe 11
[m] Serpent, verſe 13.
[n] verſe 12.
[o] verſe 14.

Syrraxis. 17.

Persons. {*Iob.* *Elihu.*}

Iob. SEeing that now you giue me a breathing time, & answerd me nothing (specially *Zophar* whose turne it is) ouercome with my speech of the Lords power, I will heere set downe the whole state of the controuersie betweene vs. Where first I must vse a protestation; that (as the Lord liueth) who now afflicteth mee, and hath hidden the cause thereof from me, I will deale plainely [a] and vse a good conscience in all thinges. I haue hetherunto defended my innocency, which also I must still maintaine, as long as I am able to speake [b] for my selfe. I haue reproued you heretofore, for calling my life and sincerity in religion into question, and now I persist therein in this my last speech vnto you, to the end, it may be the better obserued of the standers by, and remembred of you hereafter when you shall finde the truth of it. For I assure you, you shall reape little credit by it in the end.

Chap. 27.

[a] Verse 3, 4

[b] Verse 5, 6

[c] Verse 7.

It hath euer beene accounted an egregious offence to condemne the righteous, the same shall bee cast in your teeth at the last, in regard of me, and you shall bee numbred with the wicked, and among the enimies of the Lord, and his seruantes. Wherefore, that it may more euidently appeare, how iustly I haue reproued you, I will shewe you againe wherein you haue erred in your arguments, which you haue produced against mine innocency, and withall, confute the grounds whereupon you relye; and afterward, I will strengthen and confirme mine owne reasons, which I haue vsed in the defence thereof. For here hath beene the cause of this long contention between vs; you haue labored to proue me a wicked person, and therefore thus afflicted;

ted; I haue indeuoured to purge my ſelfe from that accuſation, and to make it manifeſt, that the Lord hath ſome other driſt therein, then to enter into iudgement with me for my ſinnes.

CVMATA. 2

THat I may begin therefore, with a confutation of your assertions, whereas you condemne mee for an Hippocrite and vile perſon, becauſe of the greatnes of my calamity: to that I anſwere, that affliction is common both to the good and bad, and that the righteous cannot bee diſcerned thereby from the vnrighteous, neither by a proſperous and happy eſtate, neither is the Lordes loue or hatred to be valued according tn the degrees of theſe. But if wee will heere diſtinguiſh aright, we muſt looke to the demeanor, and to the diſpoſing of the mind in the one, and in the other; and what vſe they make of the lotte and portion whatſoeuer it is that the *Lord* meaſureth out vnto them. And if it be in extremity of paine and greefe, with what patience they are able to beare it, and what hope and confidence they haue in the Lords mercies, being in the midſt thereof, and euen at the point of death. Chap. 27

The Hippocrite, [a] and vngodly perſon in ſuch a caſe, or if he ſuſtaine loſſe in his outward eſtate (in regarde whereof he made ſome ſhew of ſhrowding himſelfe vnder the Lords wing, while his fauor therein ſhined vpon him) he is by and by at deſpaire with himſelfe, and his hope is vtterly at an end. And therefore he can no more pray vnto God, he can no more delight in his word, he can no longer depend vpon him, no longer expect any good at his hands. Hee may [b] cry vnto the Lord (becauſe of the greatnes of his ſorrow, *I* will not deny) but all in vaine, for that he neuer walked before him with an vpright hart, and neuer had any true feeling of his mercies, but ſought onely vnder the couſour of godlines, to gaine vnto himſelfe theſe temporall riches, without any reſpect at all, eyther to the Lords honour, the good of his brethren, or the well-fare of his owne ſoule. [a] verſe 8 [b] verſe 9

Howbeit this crying cannot properly be tearmed a prai-
b Hebr.11,6 er, because he that properly and truely prayeth, b beleeueth that the Lord is both able and willing to yeald him his help, & to reward him that seeketh vnto him: For this cause, he that is godly indeed, though he be stripped of al his earthly commodities and comforts, yet he ceaseth not to bea suiter to the Lord for a new supply, nothing doubting (notwithstanding his former losses) but that in his goodnesse he will releeue him: Which albeit he doe not for the present, accordingly as he hoped, yet desisteth he not to rest vpon him, yea so farre is he from being deterred from seeking vnto him, (because hee speedeth not at the first) that he becommeth more earnest in his supplycation, more humbly minded, more grieued for his sins (conceauing the want of these, to haue withheld the Lords fauour from him) that hee armeth himselfe with patience to take many denials, to waite the Lordes leasure, how long soeuer, knowing that at the last, his desire shall be granted.

And when the Lord layeth his chastizements vpon h the more grieuous they are, the more is he pressed dow with the burden of them, the more is his hart lifted vp the more feruent is hee in spirit vnto the Lord for deliuerance: or if that may not be graunted; for some ease of his paine, or else, if he will not bee intreated to withdraw his hand, strength to beare them so, as he murmure not against him, but may be able willingly and cheerefully to sustaine them ioyfully, and thankefully to vndergoe them: for hee considereth that the Lord doth this not to destroy him, but to saue him; not that hee should perish therein, but that being tryed, he should be made more perfect; should haue experiẽce how the Lord respecteth such as beleeue in him, and can by no aduersity be drawen away, from a loue and delight * in the obaying of his will.

*In a cleane contrary course to the Hypocrite. Verse 10.

These things being wel layed together and examined to to the proofe, there will be no pretence left you, why you should account me in the number of the Hyppocrites, and vngodly, because that I euermore, euen in my most bitter per-

perplexitie, haue vttered forth ſome wordes of hope and truſt in the Lord, and haue carried my ſelfe very patient indeede (as I ſuppoſe) and I doubt not but they that haue beene heere with me, during the whole time of my viſitation, will witneſſe as much; eſpecially if they regard the extremity of the paine which I haue ſuffered: But did they ſee that in me, which I feele within my ſelfe, to the incomprehenſible ioy of my heart, namely, the loue that I haue to the Lorde, the delight in his ſeruice, the ſtriuing within my ſelfe not to tranſgreſſe in my wordes, the keeping of my hart vpright vnto him alwaies, which is my triumph, euen frō the beginning of my ſicknes vnto this preſēt time, I make no queſtion but they wold not only come forth to teſtify on my ſide, but ſtand as ſtrongly in my defence againſt you, euen as I my ſelfe haue done. Howbeit, for all this, you condemne mee, becauſe of my affliction for a wicked perſon, holding it for a generall truth, that all men are ſo, who are in calamity; which is ſuch an opinion, as there is no man hauing any vnderſtanding at all but is able to conuince.

CVMATA. 3.

THe wicked alwaies to bee vnder the rodde of the Lordes indignation, and none but they in this life, is too large a defence; Yet this you maintaine; but with what ſucceſſe, your ſilence now ſheweth. Chap. 27

True it is, that the Lord to declare himſelfe to the World to be a iuſt God, and to the end that others may be deterred from the like tranſgreſſions, and wonne vnto vertue, doth ſometimes [a] puniſhe the wicked moſt fearefully, euen in this life, and aboundantly reward and bleſſe the Godly. I deny not therefore but that ſometimes hee depryueth the wicked of all thinges, wherein ſoeuer hee placeth his hope, as [b] Children, Riches, [c] Munition, [d] coſtly & faire buildinges, renowne, and creddite, that [a] Verſe 13 [b] Verſe 14,15 [c] Verſe 16 [d] Verſe 18

Howbeit this crying cannot properly be tearmed a prai-
b Hebr.11,6 er, because he that properly and truely prayeth, b beleeueth that the Lord is both able and willing to yeald him his help, & to reward him that seeketh vnto him: For this cause, he that is godly indeed, though he be stripped of al his earthly commodities and comforts, yet he ceaseth not to be a suiter to the Lord for a new supply, nothing doubting (notwithstanding his former losses) but that in his goodnesse he will releeue him: Which albeit he doe not for the present, accordingly as he hoped, yet desisteth he not to rest vpon him, yea so farre is he from being deterred from seeking vnto him, (because hee speedeth not at the first) that he becommeth more earnest in his supplycation, more humbly minded, more grieued for his sins (conceauing the want of these, to haue withheld the Lords fauour from him) that hee armeth himselfe with patience to take many denials, to waite the Lordes leasure, how long soeuer, knowing that at the last, his desire shall be granted.

And when the Lord layeth his chastizements vpon him the more grieuous they are, the more is he pressed downe with the burden of them, the more is his hart lifted vppe, the more feruent is hee in spirit vnto the Lord for deliuerance: or if that may not be graunted; for some ease of his paine, or else, if he will not bee intreated to withdraw his hand, strength to beare them so, as he murmure not against him, but may be able willingly and cheerefully to sustaine them ioyfully, and thankefully to vndergoe them: for hee considereth that the Lord doth this not to destroy him, but to saue him; not that hee should perish therein, but that being tryed, he should be made more perfect; should haue experiēce how the Lord respecteth such as beleeue in him, and can by no aduersity be drawen away, from a loue and
*In a cleane contrary course to the Hypocrite. Verse 10. delight * in the obaying of his will.

These things being wel layed together and examined to to the proofe, there will be no pretence left you, why you should account me in the number of the Hyppocrites, and vngodly, because that I euermore, euen in my most bitter per-

perplexitie, haue vttered forth ſome wordes of hope and truſt in the Lord, and haue carried my ſelfe very patient indeede (as I ſuppoſe) and I doubt not but they that haue beene heere with me, during the whole time of my viſitation, will witneſſe as much; eſpecially if they regard the extremity of the paine which I haue ſuffered: But did they ſee that in me, which I feele within my ſelfe, to the incomprehenſible ioy of my heart, namely, the loue that I haue to the Lorde, the delight in his ſeruice, the ſtriuing within my ſelfe not to tranſgreſſe in my wordes, the keeping of my hart vpright vnto him alwaies, which is my triumph, euen frō the beginning of my ſicknes vnto this preſēt time, I make no queſtion but they wold not only come forth to teſtify on my ſide, but ſtand as ſtrongly in my defence againſt you, euen as I my ſelfe haue done. Howbeit, for all this, you condemne mee, becauſe of my affliction for a wicked perſon, holding it for a generall truth, that all men are ſo, who are in calamity; which is ſuch an opinion, as there is no man hauing any vnderſtanding at all but is able to conuince.

CVMATA. 3.

THe wicked alwaies to bee vnder the rodde of the Lordes indignation, and none but they in this life, is too large a defence; Yet this you maintaine; but with what ſucceſſe, your ſilence now ſheweth. Chap. 27

True it is, that the Lord to declare himſelfe to the World to be a iuſt God, and to the end that others may be deterred from the like tranſgreſſions, and wonne vnto vertue, doth ſometimes [a] puniſhe the wicked moſt fearefully, euen in this life, and aboundantly rewarde and bleſſe the Godly. I deny not therefore but that ſometimes hee depriueth the wicked of all thinges, wherein ſoeuer hee placeth his hope, as [b] Children, Riches, [c] Munition, [d] coſtly & faire buildinges, renowne, and creddite, [a] Verſe 13 [b] Verſe 14, 15 [c] Verſe 16 [d] Verſe 18

d v,19,20,21, 22. that there is no outward calamity so great, but he is thrown into it, and that feare, terror, and astonishment vnspeakable doeth ouerwhelme his soule, through the many Waues of troubles which go ouer his backe: and this to be so euident too, that al men that see it, skip for ioy in the beholding of it, clap their hands, and hisse thereat.

f verse 23.

This the Lord doth when it pleaseth him, to the ende to manifest his iust and righteous iudgements: But this is not the matter about which wee contend, but our controuersie is about his taking of a contrary course; as whether the cause of his suffering the godly to be vnder affliction, and the vngodly to flourish, be a thing which may be precisely determined of vs at all times, or rather; whether it be not a mistery which the Almighty oftentimes locketh vp in the closet of his Diuine brest, and imparteth not to the sonnes of men? Which when we haue pondered as we ought, it wil appeare vnto vs very plainly, that wee must leaue to busie our selues to search into it, and when we haue thoroughly learned how to feare g the Lorde and flie from euill, that there we must rest our selues contented, and goe no further: For this if we well vnderstand, and practise accordingly, though it fareth not with vs so happily in this present life, as with the wicked, yet in the life to come, for their momentany prosperity, intermingled also with much bitternes, we shal haue neuer-ending ioy, & freedome from all sorrow and greefe.

Chap 28, g verse 28

Cvmata. 4.

Chap, 28

VVE may perceiue how infinite the wisdome of God is, if we do but compare it with the wisedome of man, in searching into the bowels a of the earth for yron, Brasse, Siluer, Gold, and Precious stones, and for his skill in the handling and vsing of these: as also for the finding out of the vertues of them, being digged out of the earth. This knowledge man hath, because the Lord hath infused it into him: which had he not done, he could not possibly attaine vnto it, by any care or dilligence.

a verse 1,2

In

In vaine then is it for him to ſtriue for the knowledge of that which is farre greater; eſpecially when the ſame is denyed vnto him: Such as is the cauſe why hee afflicteth the good, and paſſeth ouer the bad: For this wiſedome is one of the Lords Counſels vnreuealed, which cannot be [b] digged out of the earth, neither can it be found in the depth or bottome of the ſea: no Gold of *Ophir*, no Iewel, be it neuer of ſo rare and high price, can purchaſe it. You conclude therefore your arguments which you produce againſt mee vpon an impoſſibility. For you taking this as graunted, that the ſecret Wiſedome of God (which by no meanes can be comprehended) may be knowne of vs: you inferre thereupon notwithſtanding you had condemned mee for the ſame fault before, as if you had vndergone ſuch ſtuddy for the attaining vnto it, that you had indeede come vnto the depthe of the ſame in euery particular, and nothing at all therein contained, had eſcaped your knowledge. But God himſelfe being the fountaine head where wiſedome dwelleth [c] and his dwelling in that excellency of glory, as no man can approach vnto it: how exceedingly are you confounded in your iudgement? The eye of the Lord is ouer all the earth, beholding whatſoeuer is done from one end of the worlde vnto another: Is mans eye of that brightnes? He appointeth to the windes [e] and waters that are aboue, their order and meaſure; to the thunder and lightning their courſe; hauing not acquainted man with the time, neither in what quantity they ſhall be: how much more then vnlikely is it, that he will communicate vnto vs thoſe ſecrets of his, concerning the cauſe of al his iudgements heereupon the earth, which he doth not impart, no not to thoſe heauenly ſpirits, themſelues attending daily in his holy preſence? And thus much for confutation of your argumentes which you haue produced againſt me.

[b] ver. 12 13 14

[c] verſe, 20, 23

[d] verſe 24

[e] ver 25, 26, 27

CVMATA. 5.

NOw that I may ſtrengthen mine owne cauſe, I deſire of you to call to minde my [a] former life, when the

Chap. 29 [a] verſe 2

Lord kept me from trouble, when his countenance ſhined [b] vpon me: and his goodnes in a ſecret and ſpeciall ſorte did follow me; when I had abundance of Wine, Oyle, [c] Butter, and hony; when I was in credit and eſtimation in the world, had my gard and traine attending me in the gate, [d] was reuerenced of all [e] men for my deſerts: preferred of the princes in the iudgement ſeat to the chiefeſt place, receiued of the people with acclamation; bleſſed of the poore [f] as their onely comforter among men: and then to conſider, whether being thus fauoured, not of men alone of all ſorts, but of the Lord himſelfe, the approbation notwithſtanding of all men heer below with one conſent, and of God aboue, from whom the truth of nothing is hidde, can poſſibly bee diſanulled.

[b] verſe 3
[c] verſe 6
[d] verſe 7
[e] verſe 8, 9
[f] verſe 10

What is done without ambition and vain-glory, with a purpoſe to glorifie God, and to helpe our Brethren, and that in vprightnes of heart, perſwadeth our Conſcience that it is well done, that the Lorde will not bee angry with vs for ſo doing: All my actions in the time of my proſperity were according to this rule, which made mee ſay in my heart, *The Lord doubtleſſe will neuer [g] alter my eſtate; will neuer impaire, but rather increaſe my ſubſtance and reputation; will cauſe my ſeed to multiply, my poſterity to be renowned in the world, from generation to generation.*

[g] ver. 18, 19, 20 Chap. 31 Becauſe the matter of the 29. and 31. ch. is the ſame I lay them together: & becauſe I handled them before in the beginning of this booke, I do heere onely gleane vp ſuch things as I thought more fit to be reſerued for this place,

Then alſo I made a Couenant with my ſelfe not to offend in my affections, and not to tranſgreſſe in my cogitations; which argueth that I was no Hippocrite, for ſuch labor not to bridle their affections; [h] ſuch ſtriue not to keepe vnder their euill thoughts; but both giue way to theſe, and ſuffer their hearts to goe after their eyes; nouriſh ſecretly in their boſome, incontinency, Couetouſnes, Hatred, Enuy, Wrath, Pride, Contention, Cruelty, and contempt of God; and ſo they may walke outwardly to pleaſe men, that is all they regard: neither can they withal their cunning ſo ſuppres what is within, but at one time or other, it breaketh forth.

[h] Verſe 1. 7
[i] verſe 25

But I may truely ſay of my ſelfe, that thorough the mercy

mercy of God, and the assistance of his good spirit which he hath caused to dwell in me, I haue so liued, that no man can acuse me that I haue openly trāsgressed in any of the former offences; and if I go to mine own conscience, that likewise in the same manner will testifie with mee, that I am free from them all.

This imboldneth me to cal GOD to recorde, [k] (who beholdeth me within and without, seeth my heart, and examineth the waies of my good conuersation: yea not to feare to cal for his curses [l] to be powred forth against mine owne soule, if I haue not studied vnfeignedly to please him in all things. Nay, which is more, if I haue not performed (through his grace,) such seruice vnto him, as he hath well accepted, hath rewarded heeretofore, and will reward againe at the last, howsoeuer he seeme now to bee angry with me for a time, not that I am thereby made perfect, nor that I can claime or challenge vnto my selfe thereby any thing at his hands, as a due debt (for by duty I was bound vnto that and much more whatsoeuer I haue done,) but that I know he both hath and will make perfect (thorough the absolute merrits of my Redeemer) all the imperfections that hee hath seene, or shall see in any of my works: both hath from the beginning and will crowne according to his promise, his grates in all, and euery one of his obedient seruants, and that in euery particular, and in a measure answerable thereunto to the worlds end.

[k] verse 35

[l] verse 39. 40.

In this regard, as being assured with the acceptations of my actions in my redeemer, from whose sanctifying spirit they haue proceeded, I haue a cleare Conscience before God. It is not my estate alone, but it is so with euery regenerate man, hauing bin indued with faith from aboue, to apprehend his redeemer, and strengthned by his good spirit to Walke in a good course, hauing laboured, and thorough his Grace preuailed in some acceptable measure, also to subdue and Conquer whatsoeuer Rebellion of his

will

will and vnderſtanding, and to bring them into the obedience of the lawe of God, hee ſtandeth freed in conſcience from the guiltines of ſinne.

It is no ſtraunge Doctrine therefore which I maintaine, concerning the innocency of my conſcience, from all thoſe crimes you charge me withall in the time of my proſperity. And in very deed, the vertuous life which I then liued, declared as much, and you knew it well, though you will not acknowledge it. This my aduerſity which is wont to ſweepe away all friends, hath ſwept it out of your remembraunce. The deſire that you haue to get you a name, by putting mee downe in that which I defend, maketh you to bury my vertues that ſhined forth to all the world, in the time of my welfare (*I* ſpeak it to the honor of my profeſſion) in vtter obliuion and forgetfulnes.

And therefore the good which I then did, hath neuer bin once mentioned of you in this whole diſcourſe: Nay, which is more to be wondred at, the good deeds which I then continually put in practiſe, and were admired of all men, vndergo at your handes the name of diſſimulation, * c and vaine glory, my liberality is made couetouſnes; my mercy, extortion; my compaſſion vnto the poore, oppreſſion; my cloathing of the naked, ſpoile; my defending of the innocent, wrong; my Iuſtice, bribery; my carefull ſeruing of God, ſecurity; my holy profeſſion, impiety; my daily recourſe vnto the Lord in prayer, an abhorring of his preſence.

*c chap. 22. v. 5, 6, 7, 8. 9. 10

Cvmata. 6.

Chap. 30

THis meaſure I meet withall at the handes of the aunci-
d verſe 1 ents, and ſuch as are reputed wiſe: whereuppon thoſe that are baſe, d and vile in the account of the world, fall to ſcorne, and deride me to my face. Spots in great men, are ſpurres to the inferiour ſort, to carry them ſo farre beyond the bounds of al honeſty, that a man would woonder at it. When age doteth in her folly, youth goeth a madding thorough her example. Men of Learning (eſpecially being in authority

authority and high place) erreth in theyr iudgement concerning the godly: the rude and ignorant, beare themselues bold therevpon, and care not to offer them all abuse.

It amazeth mee to consider, that I should be thus hardly layd to at all hands without cause. The graue and prudent to rebuke me, is a thing where-withall mine eares haue not beene acquainted heeretofore; the most contemptuous among men, the scum of the people to scoffe at mee, those whose fathers were branded for Rogues, banished into the [b] desart, there compelled to eate [c] grasse like an oxe, to flie into the [d] rocks and woods, like vnto the foxes, for feare of beeing [e] apprehended, to [f] Rime vpon me, & [g] spet in my face, is a matter that goeth neerest me of all that hethervnto I haue suffered, & what man euer suffered more then I haue done? (for what griefe greater then contempt? What contempt comparable to that of the vnreasonable and brutish sort, whose education hath beene like vnto the beastes, and behauiour as vnseemely as that of the dogges of the flocks.) The children newly crept out of the shell, to [h] trip mee on the toe, take mee by the legges, lye downe suddainly in my way, cast me to the ground, and when I am downe to giue a loude [i] shoute, and hauing once gotten me, to hedge mee in with a ring, so that I cannot escape theyr insulting (I say) ouer me, is more strange then that, and more harder to be borne.

b verse, 3
c verse, 4
d verse, 5
e verse 5
f verse 9
g verse 10
h verse, 12
i verse 13, 14

The griefe of my body to increase daily, as hauing my veynes and arteries beating euen in the [k] night, when by the course of nature, sleepe should draw the heate to the inward parts, my disease alwaies raging vppon mee in that manner that it compelleth mee to roare out like the [l] Dragons crushed in peeces of the Elephants; and as lamentably as the young Ostriches forsaken of theyr dammes. My [m] flesh like vnto a pot, and as blacke as the brande; my [n] garments polluted with the blood and matter of my vlcers; my weaknes such, that I am euer sowning, and looking euery houre to yeeld vp the ghost, aggrauateth the former. The fearefull sight of the [o] Lordes angry countenaunce, to present it

k verse, 17
l verse 29
m ver. 19, 20
n verse, 18.
o verse 20, 21, 22

ſelfe euermore before mine eyes, & to terrifie me as a mightie tempeſt doth the ſea-man: the God that was wont to be ſo louing, to become ſo cruell, as neuer to make an end in purſuing mee with his plagues: that was wont to bee ſo readie to heare, nowe to be ſo inexorable, as by no cryes, no ſighes, no groanes to be mooued to compaſſion, is enough (I confeſſe) to make mee vtterly out of loue with my ſelfe, and to driue mee cleane from the defence of my innocencie. Theſe very words, *The learned are againſt thee, the Fathers of the Church are of another opinion, the Iudges of the land haue otherwiſe determined*, would make many a man to alter his mind: But this, Dooſt thou not ſee how euery odde cõpanion, the very runnagates and ſhame of men, euerie boy, the children that are but nowe called out of their ſwadling cloutes, doe play vppon thee, and make a paſtime of thee and thine aunſwers? Whom would it not daſh out of conceite with himſelfe? Yet this, Thou haſt no reſt night nor day, thy paine is ſo great that thou art conſtrained to cry out extreamely, thy bodie is like vnto theirs that lye in the graue, thy apparrell like vnto theirs that liue in a ſpittle-houſe, may ſeeme much more to condemne mee, but this moſt of all, (God himſelfe by thine owne ſaying) is angry with thee, yea ſo angry, that though thou ſolicite him continually, & moſt carefully, yet hee turnes his backe vppon thee, and will not heare.

Cvmata. 7.

Chap. 30 ariſing from ver. 1. et ſequent: appertaining to that matter.

WHerevnto I reply, that the wiſeſt and moſt learned, the greateſt, graueſt, & moſt auncient men that euer were haue had their errors: and this error is as old as any, to eſteeme of Gods fauour or diſpleaſure, according as hee diſpoſeth of vs for theſe outward matters. For thus we reaſon, affliction came in through ſinne, and had not this been, wee ſhould haue liued ſtill in Paradiſe, a place abounding with all manner of pleaſure and delight, and into the which, no trouble or ſorrow might enter. I acknowledge it ſo to be, & yet I ſay, that God for all that, is at liberty to afflict in other reſpects,

reſpects, as well as for ſinne, which alſo he doth oftentimes. There were many hote * words together, with a vehement ſtriuing in his affections, to ouercome in *Eliphaz* from the beginning: but I perceiued not that there was any *b* wrath in him vntill the laſt. We may ſee therfore how dangerous a thing it is, to be too forward in wordes, before wee be ſure that we ſtand vppon a ſound foundation. For it will bring vs at the laſt to oppoſe our ſelues maliciouſly againſt the truth, to ſlaunder our brethren moſt groſly euen in thoſe things, wherein our owne knowledge, and experience beeing diligently examined, pleadeth for them, and ſo hath *Eliphaz* dealt by me.

* a Debate, emulation. Galat: 5, 20
b *Thumoi.* ibid:

Anger that predominate affection in old age, hath made him forget himſelfe; in which caſe, the wordes of the profoundeſt, & oldeſt man in the world muſt not be regarded. In that I am in contempt, and deriſion among the outcaſts, the froth and filth of the earth, this portion is common with me to all good men, this is alwaies a note of a godly man, a ſeale & aſſurance the better to confirme vnto mee the right and intereſt that I haue through faith in my Redeemer, in the kingdome of God. For ſo it was with Noah that righteous Father.

Hee ſtanding out againſt all the Worlde in the maintenaunce of this truth, that vnleſſe they repented, the Lord would bring the flood of waters, and vtterly conſume them all: what did they elſe but deride him, & thoſe doubtleſſe moſt of all that were moſt notoriouſly wicked; and among them, the moſt vile and contemptible in the eye of the world, beeing incited the rather therevnto to pleaſe the great ones, who are wont to vſe ſuch as inſtruments to execute theyr malice. Neyther were the children in the ſtreets, whoſe manner is to followe the example of their Parents, exempted from a part in this offence. And in very deede ſo it is, that ſcorne & contempt is euermore an vnſeperable companion of the truth: and that there was neuer any one that tooke in hand the defence therof, but he hath bin deſpiſed more or leſſe of the world. Error hath many waies, & ſo

many followers: the truth but one, and therefore but fewe in respect that imbrace it. The truth is hardly found, and as hardly kept when it is found: for he that will find it, it will cost him much sweat, and when he hath it, if hee be not exceeding carefull, he shall loose it before he be aware. This makes it dainty, because Industry & Care be rare qualities. Nature and Grace are opposites: in Nature there is blindnesse, and ignorance, it is Grace that brings vs to the knowledge of the truth. Howsoeuer, reason may seeme to be some helpe there-vnto, yet becausse it is greatly defaced in regard of that it was in our first creation, it cannot apprehend without the other that which is diuine. For reason can neither beget, nor foster, nor continue in vs the truth, nor discerne it from false-hoode; but all these are the workes of Grace. Howbeit, the greatest part of the world content themselues with that which Nature affordeth, and goeth no further.

Hence it is, that they which attaine vnto the truth, are wondred at for theyr singularitie, which procureth them many followers, and such as flocke after them: and withall, the hatred of most, especially of the mightie, and renowned of all sorts, the condemnation of all degrees, saue onely of a very small remnant, and that becausse they want the light of grace to reach vnto theyr doctrines. Euen so it falleth out in this disputation, for that I defende such doctrines as are not sutable to the generall receiued opinions among men; and for that againe they are aboue the capacity of that, man in nature comprehendeth: the learned, specially in the schoole of humanitie, or professing Diuinitie without the gift of the spirit of Grace, reprehend them; and the vnlearned, carried away with a conceite of the deepe iudgement of those their profound leaders, make but a scoffe both of me, and what I affirme.

Heerevpon also commeth the vnreuerent behauiour of the children toward me: herevpon likewise it is, that no man pitieth my misery, but when they see me grow weaker euerie day then other, my garments more defiled through the noysomnes of my disease, my conscience more affrighted

with

with the horrour of the Lordes indignation, my mouth opened vnto louder cryes, my hart breathing out more pitifull ſobbes, and that vnto the Father of mercies, and God of conſolation himſelfe, and yet receiuing no comfort: I am had in the greater contempt, and deriſion of all men. Which becauſe I knowe from what roote it ſpringeth, and withall, that I am not the firſt which haue ſuſtained ſuch croſſes, I ſatisfie my ſelfe with this, that I haue a cleere conſcience before God, and deſire no fauour at his handes, if I haue not walked with an vpright hart in regard of his maieſtie. Neither doe I doubt, but aſſure my ſelfe, that if I holde out, (as I hope to doe, through the ſtrength of the ſame his grace which hath hethervnto ſupported mee) in the feare of his Name, and confidence of his mercy, conſtantly and couragiouſly in this my fiery triall: this my rebuke, reproch and iniury which I now ſuffer, ſhall be recompenced mee at the length, with praiſe, honour, reward and victory, to the great and endleſſe ioy of my ſoule.

It is very long before the Lord heareth my complaint, my ſicknes hath beene very tedious, and voyd of all outward reliefe, and I am nowe brought to the laſt caſt, which maketh mee vtterly out of hope of the continuance of my life any longer: yet for all that I doubt not of the Lordes power therein, and I knowe that his manner hath beene from time to time, then to ſhew himſelfe moſt ſtrong vnto them that depend vppon him, when themſelues are moſt weake, then to ſuccour his, whē they are euen ſinking downe vnder the burden; then to open vnto them a way to eſcape, whē they ſee death and the graue preſent before theyr eyes, and preparing to ſwallow them vp. Howbeit, ſo notwithſtanding, that hee hath not alwaies tyed himſelfe to this courſe, in the temporall deliuerance of his ſeruaunts in euery particular: and therefore I ſtand otherwiſe a perſwaded in mine owne behalfe.

Elihu. Albeit I am not the fitteſt man by reaſon of my yeeres, neither came I hether to that intent to be a Moderator in this famous diſputation, but with a purpoſe, & deſire a ver. 23. 24 Chap. 32.

heare onely: but yet Notwithstanding, for as much as I perceiue there is silence on both sides, the controuersie remaineth still vndetermined, the auditory is like to depart not satisfied, and there is none heere in this assembly, that will vndertake the disciding of the matters that haue beene heere discussed, I hold it necessary, for that I finde my selfe furnished for it, to enter thereupon: and I am emboldened to doe it, because these Copartners descending all from *Abraham*, and I that come of *Buz* the sonne of *Nahor*, *Abrahams* brother, are of alliance, & *Iob* also the aduerse partie, who is so hardie that hauing none to backe him, feareth not to take vp armes against three, is not onely of the same stocke, and lignage with me, but an importunate suter vnto the Lord, for one to arbitrate the controuersie.

And againe, because *Aram* my Country and Nation is of account, and renowned for courage, for wit, humanitie, and humane knowledge; neither is the religion of our predecessors vtterly extinguished among vs, nor the holy fayth, and profession of our great Vncle *Abraham* cleane forgotten and abolished: therefore though I be not so *a* graue, yet am I as great, and as honourable as these Princes themselues heere contending together in argument.

a verse, 6,

And lastly, (which is not the least, but the weightiest cause of all the rest, and such as *b* violently carrieth me vnto it) because I am so repleniſhed with the gifts of Gods Spirit, that if they should haue no vent, would breake mee in peeces, as we see the newe Wine doth the *c* barrels that are closed vp, be they neuer so strong; and so inflamed with so great a *d* zeale of Gods glory, that like vnto the fire of a hote burning Furnace, it cannot bee contained, but will forcibly come foorth, vvhatsoeuer resistance bee layde against it.

b verse, 18

c verse, 19

d verse, 2. 5.

It is a high steppe I confesse that I climbe vnto, and a great office that I vndertake, to moderate betweene such learned and wise men, to determine of such profound and hard questions: and I doe acknowledge that it belongeth rather to a man of more experience. Howbeit for that I see

the

the *e* aged are ledde into error as well as others, neyther is true iudgement alwaies founde in the gray-heade, but the Lord giueth it where it pleaſeth him, induing yong men ſometimes with more ſoundneſſe of vnderſtanding, with more ſharpneſſe of wit, then the elder ſort: hauing yeelded them that reuerence which is due vnto thē in giuing place and leaue to debate the poynts of doctrine in queſtion betweene them, vntill they had no more to ſay on either ſide I cannot perceiue, why I ſhould conceiue to my ſelfe, any diſcouragement by meanes of my youth, but rather in the former reſpects, as being called vnto this buſines by the motion of Gods holy Spirit, and it being the Lords worke, aſſume vnto my ſelfe without all feare or doubting, the authoritie therevnto appertaining, and proceede with courage in giuing my ſentence. Wherein my purpoſe is, to ſet down plainly, and omitting all circumſtances of ſpeech, to *f* name ſtill the parties whom I reprehend, according as they are ordinarily and vſually called. For it is a fault to vſe cunning this way for feare of blame, (as the manner of ſome is) who will not ſay expreſly, It is you that thus offend: but the wicked man, chooſing rather in generall termes, and ſo in the cloudes, in a darke and obſcure ſort to vtter foorth theyr mindes, rather then in familiar and euident manner. This is too much nicenes, and it bewrayes ſome ſubtiltie in vs, ſome weakenes alſo, and want of courage to reprooue: want of vprightneſſe to commend freely, and according to the truth.

e verſe, 7, 8, 9, 10.

f verſe 21, 22

The titles, the authority, the greatnes of men muſt not be regarded, neither muſt we be carried with affection toward any to peruert iudgement, no partiall dea'ing, no couloring or ſmothering of thinges muſt bee admitted: all flattery, ſmoothing, fauning vpon any mans perſon, fauouring one ſide more then another, winking at one mans fault, and wounding the cauſe of another, muſt bee baniſhed from hence. For hee that is faultie any of theſe *g* wayes, the wind of the Lords indignation ſhall goe ouer him, and he ſhall be no more ſeene.

g verſe 22

Yea,

Yea, hee that vſeth any meanes to keepe backe the due execution of Iuſtice, or ſtoppeth the truth from comming abroade into the light, ſhall be taken at vnawares, and periſh in a moment.

No man for that hee is terrified with the excellencie of ſome mans perſon, or place, deſiſting to doe his office, though he hold but a low and meane place in the common wealth, ſhall eſcape vnpuniſhed: much leſſe thē may I, that am appointed to ſit here in Gods ſteade, and that in the Higheſt roome, in a matter for the Church, and that not of the ſmalleſt weight, thinke it will goe well with me, if I dally and trifle in it, if I looke more vnto men whom it concerneth, then vnto the equitie, & veritie of the thing it ſelfe that is to be compounded.

CVMATA. 2.

Chap. 32. a verſe. 14. THe manner which I determine to obſerue herein, ſhall not be in ſuch a acerbitie as you which profeſſe your ſelues the friends of Iob haue vſed, but I will ſhewe my ſelfe much more milde and mercifull toward him, I will make more fit and reaſonable applications of my doctrines. You haue exceeded all modeſtie, I will ſtriue to keepe my ſelfe within the liſtes thereof: you haue condemned him for his former life, when he liued in proſperitie, therevnto I cannot be induced, onely I ſhall reproue him for his raging againſt God, together with the reſt of his vnreuerent behauiour toward him ſince the time of his viſitation. Iob prouoked you by his ſpeeches to deale more roughly with him, me he hath b verſe 14. not b touched; you were moued with anger, zeale of Gods glory hath ſtirred me vp: for that I ſaw the Lords glory defaced, my hart was wounded, and my ſpirit thervpon kindled within me; you contended for the victory after a fleſhly manner, becauſe of the aſſembly heere preſent.

*b chap. 33. verſe 3. The arguments which I ſhall produce, ſhall be * onely diuine, well premeditated; yours were intermingled with much humane Learning, or Leaſing rather, and verie much extemporarie ſtuffe. You ſuppoſe this maketh ſtronglie on your behalfe, for the evicting of Iob to be a wicked man, that

that hee is handled in this rigorous ſort by the Lord, who, had not his ſinnes called for it, would not haue been drawne vnto it, and therefore you are contented to bee ſilent, and would haue this very thing, together with that his ſtriuing againſt God, and calling his holines into queſtion, to ſpeake for you, and confute him as obſtinate & wilfull, giuen ouer to a reprobate minde, a refuſer of wholſome admonition, a reiecter of his owne ſaluation: but I am perſwaded, that the Lords hand vpon *Iob* in that heauines, doth not ſtrengthen at all your aſſertion concerning the greatneſſe of his ſinnes, that he hath ſufficiently refelled your reaſons, ſtopped your mouthes, with plaine and euident demonſtrations, in ſuch wiſe, as that you haue nothing to reply, as beeing drawne from the infallible rules of Gods word, which from time to time he hath reuealed in viſion, that he hath convinced alſo your conſciences of error, ignorance, vntruth, & vniuſt dealing againſt him. And for mine owne behalfe, I make no doubt, though you, nor no man elſe beſide as of himſelfe, or by his owne wiſedome or profunditie is able, yet the Lord is able to bring him euen by me, a weaker meanes thē your ſelues, to a ſight of his folly which hee hath committed in this diſputation, and a more reuerent regard of his maieſtie.

Chap. 32. ver. 3. 11. 12. All the matter following vnto the 3 Cumata dependeth heerevpon.

You ſee therefore what difference there is betweene the courſe that I ſhall take, and yours, what diſagreements there is in our iudgements concerning *Iob*, and to how much better an end I hope to bring the matter? Attend now while I further ſhew you wherein you haue failed. Among many other things which you haue layde vnto his charge, this hath not been the leaſt (as before I vrged) that he is a peruerſe & obſtinate offender, ſuch a one, as by no meanes can bee brought to acknowledge his fault, when you your ſelues are culpable of this crime, and not hee. For obſtinacie is not to ſtand ſtifly in the defence of the truth, as *Iob* hath done: but in an errour, which is your caſe.

Moreouer, where hee is innocent, there you labour to finde a hole in his coate: but where hee is guiltie, and to be

blamed, there you preſſe not home enough to his conſcience. As namely, that hee ſtandeth too much in his owne light, in that he acknowledgeth not his ſinnes to deſerue ſo great puniſhment as he indureth; cõplaineth too extreamly hereof, is not humbled enough in his owne eyes, derogateth greatly from the Lords goodnes to make ſtrong his owne, dreadeth not the Lord as hee ought, neither yeeldeth that obedience and ſubmiſſion vnto him as is due.

The latter of theſe two, argueth a want of that iudgment, vnderſtanding, and wiſedome, together with that temper in your affections as had beene requiſite, for otherwiſe (but that ye were blinded thereby) you would not haue ouerſlipped ſuch manifeſt faultes: the former, a want of loue and equitie. Yea, it convinceth you of impudencie, that you would vpbrayde him with obſtinacie for defending his innocencie, in whom you had ſeene an hatred of vice, and a continuall practiſe of all vertue. Righteous iudgement is accompanied with none of all theſe. And in truth, theſe layde together, firſt to erre in iudgement, then wilfully to perſiſt therein, whē our experience teacheth, & our conſcience telleth vs it is otherwiſe, to conceiue hardly of our brother, vpon ſome fond imagination of our own, & to condemne him thereupon, without any regard of many euident arguments to the cõtrary, & thoſe ſo cleere to that we cannot auoid thē, but muſt needs yeeld vnto them, yea ſo forceable, that they driue vs to vtter ſilence, is a ſin committed not onely with a high hand, but bearing it ſelfe againſt a manifeſt & knowne truth, with a ſtubborne hart and impudent forehead.

CYMATA. 3.

Chap. 33. a verſe 1. AND thus hauing deliuered my iudgement concerning thine Accuſers, I now (*Iob*) [a] conuert my ſpeech wholy vnto thee. And ſeeing my words are not vaine & idle, but of weight, pure, perfect; not raſh & inconſiderate, but groũded in me before, and throughly premeditated for this purpoſe, not proceeding from a preiudicate opinion, but from the ſinglenes of a ſincere [b] hart, from a well tempered affection, from a mind rightly diſpoſed, afford thē thine attenti-

b verſe 3.

on.

on. Which also thou maist do without [c] terror or astonish- [c] verse 7.
ment, because I am not as the Lord, whose glory would ouer-whelme thee, nor of that excellencie as the Angels, with whom thou mightest not for their beauty & maiesty (aboue that is in man) be familiar, but such a creature, into whom the Lord hath inspired a humane soule, such a one as is framed of the same [d] matter, appointed to the same condition, [d] verse, 6.
of the same lineaments, proportion of body with thy selfe, and as is euery way according to thy desire. I will take therfore the Lordes [e] part, stand for the defence of his Iustice, [e] verse 6,
deale with thee hand to hand, calling for no man to assist me, that so the combat may not bee vnequall as before. And though I be appointed to compound this controuersie, and what end I make of it the same must stand, yet for all that, it shal be lawful for thee (according as thou hast often desired) to giue in thy [f] reasons, demaund mine aunswers if thou [f] verse, 5, 32
shalt haue ought to say against that shall be alledged by me, before I grow to censure thee.

CYMATA. 4.

WHerefore, that I may bring my allegations against Chap. 34.
thee, as I haue done against thy Accusers, the first accusation which I haue against thee, is for that thou affirmest the Lord can find [a] nothing against thee if hee would exa- [a] verse 8, 9.
mine thy deedes neuer so strictly, whereby he should afflict thee in this maner, vnlesse leauing his reuealed will, which he hath giuen as a perfect rule of our life, should goe vnto his hidden and vnreuealed will, & thereafter, not because of thy deserts, but because of his own decree, execute his iudgmēts vppon thee. When in truth the most righteous man, if hee should be handled accordingly, deserueth by reason of his transgression, not onely the most extreame temporall calamity that can be deuised, but endlesse torments in the life to come. For be it, that the Lord hath engrauen his will in the tables of thy hart, & many waies purged the same by the fire of his spirit, it being notwithstanding wholy corrupted, vnlesse he should consume it all, how can it be all pure? it being deceitful & wicked, [b] aboue that any man knoweth or con- [b] There is none iniquitie in mee.

ceiueth, how canſt thou ſay of it, that becauſe of ſome good inclinations therein, that it is vtterly cleane from all ſinne?

Hence it is, that in the defence of thine innocencie thou goeſt too farre, when one while thou vttereſt foorth this voyce, My innocencie is thus, and thus, yet am I handled in this grieuous manner as you ſee: and herevpon complaineſt continually, though ſome-what more warilie of the Lordes hard meaſure which he offereth thee, in a bitter ſtile, and in thy heate, the fit of thy diſeaſe comming ſtrongly vppon thee, cryeſt out openly of his violence toward thee: vvhen another-while thou appealeſt to the Lords Tribunall ſeate, deſiring to haue thine innocencie there tryed, and that ſo ſecurely and confidently, as if thou haddeſt to doe with a mortall man: with ſo little awe, and honour of his Maieſtie, as if hee were meaner then the meaneſt vpon the face of the earth. There is no reaſon indeed thou ſhouldeſt yeeld to the imputations that are layd vpon thy former life: and there is as little reaſon thou ſhouldeſt goe about to cleere thy ſelfe from all offence, telling vs ſtill that thou art pure, and there is no iniquitie in thee. What if in regard of men thou wert vnblameable, what if in regard of thine owne conſcience thou were vpright, doth it therefore followe, that there was nothing amiſſe in thee in the ſight of *b* God?

verſe, 10.

b verſe 12 God is greater then man.

Cvmata. 5.

BVt howſoeuer it were with thee before, ſure I am that for this action thou art greatly to be blamed. For while thou indeuoureſt to maintaine thine owne innocencie, thou art ſo hote, and head-ſtrong in it, that thou forgetteſt the Lordes righteouſnes: ſo that there beeing a gaine one way, there is a greater loſſe another way; getting honour to thy ſelfe, thou impaireſt the honour which ſhould be giuen to the Lord: beating downe theſe thy fleſhly Accuſers, thou openeſt a gappe to the ſpirituall and capitall Accuſer Sathan, the better to bring his bill of Inditement againſt thee, and to charge thee of blaſphemie: and I ſee not howe thou canſt eſcape it neither, vnleſſe it be ſo that thy hart and thy tongue haue not conſented together, which is the moſt fa-

Chap. 33. ver. 9. 10. 11.

uoura-

nourable conſtruction can be yeelded in this behalfe.

It muſt needes be confeſſed, that the vniuſt imputations of thine Accuſers, laying to thy charge very confidently, one after an other, againe & againe, euery one in his order, beginning, proceeding, & ending with them, things whereof thou art no way guiltie, were great meanes to drawe thee to this exceſſe: yet will not this excuſe thee. The like muſt be acknowledged of the complaining of thy calamitie, ſo odious, that it would loath the eares of any man, ſo tedious, that it would tire the patienteſt ſpirit in the world to heare it: vvhich declareth that it cannot bee choſen, but that it muſt be highly diſpleaſing to the Lord.

Neither will this free thee from blame heerein, more then the former, that thou wert compelled vnto it through the violence of thy diſeaſe: whereby thy hart being grieued out of meaſure, thy affections exceeded the meane. For theſe are tentations where-with the Lorde vſeth to try what is in man, which he biddeth him reſiſt, & not yeeld vnto; ſhewing him withall, the danger that will inſue vppon it if he doe not withſtand them: as that before, as long as hee fought manfully againſt tentations, he was vnder the Lords banner, now for his cowardize, he is brought vnder the captiuity of Sathan. This Sathan, mouing my familiar friendes to reuile and ſlaunder me, ſhall I goe ſo farre in the iuſtifying of my ſelfe, that I ſhall denie that I am a ſinner? This thou dooſt, in denying that thou haſt not tranſgreſſed againſt the Lords reuealed will. For ſinne is a breaking hereof, without which there is no ſinne, becauſe of which onely, and for no other cauſe, all men are ſinners: ſo in the caſe of affliction: vvhen the hand of God lyeth heauily vpon mee, to try what is in mee, ſhall I ſuffer the corruptions of my hart to breake out without reſtraint, & think that I haue not offended? When there is no more noble victorie in the worlde then to ſubdue it and keepe it vnder, nothing that can redownd more to my reproch and ſhame then to giue it way and let it preuaile. When if I doe the one, heauen ſhall be my reward, if I doe the other, my portion ſhall be the ſame with his, that

working vppon my corrupt affections, accompliſheth his deſire in them, and conquereth me? This is it therfore that putteth a difference betweene the Cittizens of heauen, and the fire-brands of hell. The one beare with patience and long ſuffering, cheerefully and thankfully the Lords chaſtiſements, ſuppreſſe theyr euill affections, abſtaine from euill words: the other, yeelding the raines vnto both, murmure and grudge in theyr harts, curſe and blaſpheme with theyr tongues, whenſoeuer they fall into any calamitie.

Though peraduenture thou goeſt not ſo farre as this, yet that thou moderateſt thine affections no better, but gieueſt way vnto them, as thy wordes doe bewray, doth euidently ſhewe, that there is great wickednes and rebellion euen in thy hart againſt God, and that thou art not farre from the blaſphemy of the ſame.

CVMATA. 7.

Chap. 33. ver. 8. 9. 10.

BVt to proſecute a little the matter of grudging, and repining againſt GOD, (for if wee may iudge by thy vvordes, thou dooſt no better) this very one faulte alone maketh euident to all men, that thou thinkeſt thy ſelfe more iuſt then hee. For no man is ſtirred vp to anger, mooued to impatience, and murmuring againſt a thing, but he conceiueth a reaſon vnto himſelfe, why hee is ſo affected, and that reaſon he approueth of, as the ſtrongeſt and ſoundeſt of all other, and diſaloweth the contrarie; accounteth of this action of his, as iuſt and right, and of whatſoeuer oppoſeth it ſelfe vnto it, as vniuſt and vnrighteous.

Whereas therfore in this time of thy viſitation, thou ſubſcribeſt not to the Lordes ordinaunce, ſubmitteſt not thy ſelfe, neyther willingly referreſt thy ſelfe wholie ouer vnto him, to doe with thee whatſoeuer beſt pleaſeth him, hee not reuealing the cauſe thereof vnto thee, waiteſt not, nor expecteſt with patience vntill it ſhall pleaſe him to declare the ſame, but art out of meaſure diſcontented withall, thou preferreſt doubtleſſe thine owne wiſedome before his, thy righteouſneſſe before his that is moſt righteous, and ſo iuſtifieſt thy ſelfe more then God.

Euen

Euen to wish and desire onely, as thou dooſt, that it might be lawful for vs to diſpute with God about our trouble, though there be no purpoſe in vs to accuſe him of iniuſtice, is a ſufficient argument to proue that we are not pure, becauſe God is infinitely greater, more to be admired, and honoured for his excellent vertues of wiſedome, iuſtice, together with the reſt of all ſorts, then any of the ſonnes of men, then Adam himſelfe in his firſt creation, yea then the Angels themſelues, howſoeuer adorned with moſt diuine parts. O how much better therefore had it beene for thee, not to haue inquired of the cauſe, but to haue been ſtill and ſilent when the Lord ſtrooke thee; not to haue called into queſtion his iudgements, but to haue reuerenced them, not to haue demaunded why, not to haue ſtoode in thine owne defence, not to haue called for his inditement: but to haue humbled thy ſelfe vnder his hand, to haue trembled & feared when he held vp his rodde againſt thee, to haue confeſſed thy faults, brought thine inditement in thy hand, euen to thine owne condemnation, cryed out and exclaimed againſt thy ſelfe, inſtantly crauing pardon, for that thou waſt diſobedient and diſloyall vnto him.

CVMATA. 8.

IS this ſuch newes that hee ſhutteth thee vp in priſon, that haſt no way offended him as thou ſuppoſeſt, & will not let thee know the cauſe of it though thou [a] ſtriue & ſtruggle with him neuer ſo much about it? For is hee [b] bound to communicate his ſecrets to man? are not ſundry of his counſels ſo [c] wonderful, that beeing laid open, man cannot comprehend them? are not many of them ſuch, that it is not for his profit to be made partaker of them? We haue the lawe of Nature, or Morrall law written in the tables of our harts, and a great part of his will deliuered vnto vs in viſions and dreames from time to time, euen before our eyes to guide vs: And vvithall, hee [d] fore-warneth euery one of vs in his time, in his place, ſeuerally before hand, more or leſſe, eyther by one meanes or other, of his ſecrete iudgements, which hee determineth to bring vppon vs, though our dulnes

Chap. 33. verſe 11.
a ver. 13, vvhy dooſt thou ſtriue with him?
b verſe 13. He doth not giue account of his matters.
c God is greater then man. Verſe 12.
d verſe 14. 15, 16, 17.

dulnes bee ſuch that wee ſee it not, our careleſneſſe ſo great that we obſerue it not, but ſhut our eyes againſt the meanes when they offer themſelues, and againſt the daily admonitions which he giueth vs in other mens harmes, whereby he intendeth to inſtruct vs. Oftentimes c hee doth this, vſeth all theſe meanes, leaueth no way vnattempted, that may ſtir vs vp to preuent his iudgements. And there is no wiſe man, though peraduenture at the firſt hee may ſtand amazed, not knowing how to demeane himſelfe, but at the laſt will be admoniſhed.

c verſe, 14,29

Some there are indeed that will take no warning, the firſt, ſecond, third, fourth, fortieth caueat, becauſe they are hardned in theyr wickedneſſe, will doe no good vpon them. It is iuſt therefore with the Lord, not to vouchſafe to manifeſt any further vnto ſuch, or to giue them any more the leaſt light into the cauſe of his proceeding againſt them: but they, denying after ſo many admonitions to harken vnto him, it is a righteous thing with him, to deny vtterly to communicate his will vnto them: to refuſe afterward to gratifie them neuer ſo little, that haue refuſed his inſtructions ſo often tendered vnto them, though they make loude cryes vnto him, be moſt earneſt and importunate with him about it. True it is, that all his councels, all his iudgements, which hee hath decreed vpon the ſonnes of men, he participateth to no man, to no Prophet, to no Angell, but yet many more of them to his faithfull ſeruaunts, then to others. Howbeit, hee fore-warneth euery man, and that ſundry times, eyther when he is ſleeping, by ſome diuine dreame, ſuch as greatly diſquieteth him, or when he is waking, by ſome viſion in the dead time of the night, or in ſome ſolitary place in the day time, fit for contemplation: or elſe, if theſe will not ſtay him from tranſgreſſion, by the execution of the fearefull, and grieuous puniſhments f fore-told therein vpon him. As by afflicting of him ſo in g body, that hee can take no h ſuſtenaunce, but hath a loathing of the choiſeſt foode that can bee prepared for him: and heereby hath his i fleſh conſumed, his bones dryed vp, and is ready to enter into the pit.

f verſe 16, 17, 18.
g verſe 19.
h verſe 20.
i verſe 21,22

And

And then withall, ſendeth vnto him ſome Man of knowledge, of excellent and rare giftes, ſuch a one as if thou ſhouldeſt make thy choyce of the wiſeſt and beſt diſpoſed perſons in a whole [k] Country, thou couldeſt not find the like, culled out of the World, and ſet apart for this purpoſe, roundly to tell him wherein he hath offended, and ſoundly to inſtruct and informe him of the way that hee muſt take for to get [l] out of his miſery (for the Lord doth not his worke by halues.) Which if it cauſe in him an acknowledgement, [m] & confeſſion that he hath offended the Lord, and grace to [n] cal vpon him in aſſurance of his mercy, he ſhall commaund that Prophet of his to proclaime [o] vnto him that his ſins are pardoned, & a reconcilement is made with him. And ſo ſhal his ſtrēgth [p] not only be reſtored to that it was before, but renewed [p] againe, and made like vnto that it was in the prime, and flower of his time: his [q] body ſhall be freed from all affliction, and the ſame, together with his ſoule, not onely ſaued from eternall darkenes, but made partaker, of the ioyfull light of the Lordes moſt glorious preſence, the fulneſſe, and perfection of all bleſſedneſſe.

k Verſe 23
l Verſe 23
m Verſe 27
n Verſe 26
o Verſe 24
p verſe 25
q Verſe 28

CVMATA. 9.

COnſider *Iob* ſeriouſly with thy ſelfe, whether the Lord hath not vſed theſe meanes, to reclaime thee from thy vnreuerent carriage toward him, in this thy calamity? For he calling vppon thee theſe waies, thou oughteſt to haue giuen eare vnto him forthwith, & not to haue deferred the time to returne vnto him; for thee to be dull of vnderſtanding, or to harden thy hart when thou vnderſtandeſt, are ſuch faultes, as he cannot indure. He hauing acquainted thee with his mind once: And again, he loueth not to beat it into thy head any more, neither can he abide ſuch a dullard as is not capable of his meaning with competent inſtruction, but delighteth in ſuch a one, that aſſooone as hee admoniſheth him any way, will ſtirre vp his wits by and by, and labour to conceiue what hee will haue him to do, and when he hath attained vnto it, be forward & care-

Chap. 33. v. 32 Marke well Iob.

ful to accompliſh it out of hand, whatſoeuer it is. This is his courſe with all men. He faileth not to giue them ſuch, and ſo many inſtructions, as ſhall bee ſufficient for them: but he wil not go beyond this ſtint. He alloweth euery mā time enough to aduiſe of his admonitions: but this being expired, and refuſall made, though hee be ſought vnto with teares and lamentation, yet will he not inclinehis eare.

But this thy affliction, which is one of the meanes, wherby the Lord vſeth to inſtruct vs, and proueth his greatnes aboue that which is man, (for what man is able to bring any trouble vpon the Lord) no leſſe then the argumentes hitherunto produced, which I haue drawn partly from the nature and admirable vertues of the Almighty, partly from the ignorance of man, not able to reach vnto his counſels, partly from his dulneſſe when he is admoniſhed of his iudgments not to vnderſtand them, and partly from his careleſneſſe not to marke when he informeth him: this thy affliction (I ſay) ſtill continuing vppon thee, plainely declareth, that though hee hath peraduenture forewarned thee before of his diſpleaſure for thy miſdemeanor in thy ſpeeches, yet hee hath not as yet giuen thee ouer, but ſtill offereth thee ſaluation vpon thy repentance. Which becauſe thou canſt not be perſwaded vnto, hee doth handle thee more rigorouſly, and increaſe his anger more & more, that thereby thou mighteſt be compelled vnto it. Neither will he bee induced to liſten vnto thee, for the eaſing thee of thy extremity, vntill ſuch time as thou do acknowledge thy faults committed againſt him in this action, and humble thy ſelfe. Whatſoeuer therefore thou conceiueſt of thy ſeuere chaſtizement, the ende thereof notwithſtanding ſheweth, that it is for thy good. For what can be better, then this way to imprint in thy mind, none otherwiſe then by dreames and viſions that either the Lord hath already (and hereof I am perſwaded for mine owne part in regard of thy preſent euill behauiour) or ſhould haue, by ſome other greater tranſgreſſion, which hee foreſeeth thou art a-

bout

bout to fall into, ſomething againſt thee, that ſo thou hauing offended (as doubtleſſe thou haſt in the wordes that haue paſſed from thee in this thy miſery) thou mighteſt lay to amend: or ſeeing thee running into ſome more notorious offence, by this viſitation thou mighteſt be preuented and ſtayed from it: thy pride of hart, (for heereunto thou ſeemeth to be very much inclined; then the which no pain is more dangerous vnto Man, nothing more deteſtable in the eyes of the L.) might be pulled down. Not miſerable, and wretched therfore as thou ſuppoſeſt, but moſt bleſſed, (but ỹ thou canſt not ſee into it) is thy eſtate now, in reſpect of that it might haue bin, if thou haddeſt bin let goe on in thy courſe, without correction. But moſt happy of al, in that the Lord hath raiſed vp one (and let it bee admitted that I am the man) to put thee in mind of that is amiſſe in thee, and ſo to redeeme thy life from periſhing, by beleeuing the Lords promiſes made to all penitent ſinners, through the immaculate Lamb ſlaine from the beginning of the world; not to looke vpon thine own righteouſneſſe [a] being altogether imperfect, but to ſeek to be made righteous through him, whoſe righteouſneſſe alone is able to iuſtify thee before God; Euen ſuch a one as will be an earneſt ſuiter [*b] vnto the Lord for thee, and neuer giue ouer, vntill he hath obtained for thee attonement with the Lord, a recouering againe, or rather a doubling of the Lords fauorable countenaunce vnto that thou diddeſt formerly inioy: inwarde comfort, peace of conſcience, a confidence that thy ſinnes are forgiuen thee, much greater then that thou haddeſt before, which alſo he ſhall publiſh in the eares of the congregation to thy ineſtinable conſolation, and ioy of hart. All theſe are plaine euidences of the Lordes greatneſſe; the greatnes of his wiſedome, mercy, and iuſtice together with the reſt of his attributes, which are as vnſeparable as is his God-head: aboue that which is in man.

Abimelech. Laban.

[a] verſe 23

[*b] Iames 5.

I inferre this concluſion, becauſe theſe things heere ariſing from the 31. verſe are brought in according as euerything elſe in Elihu. His ſpeech looketh that way, as a proofe of the 12. verſe of this 33. Chap (Viz:) I will anſwere thee that God is greater then man.

CVMATA. 10.

THis I haue ſpoken not with a minde to ouerthrow thy innocency, which I wiſh rather thou wert able to approue, that ſo I might [a] contend for it: but that thou mightſt ſee, what important reaſons there are to the contrary. But if thou thinke ſtill, notwithſtanding I haue vſed al theſe prooſes, to beat downe that high conceit of thine, concerning purity and perfection, which thou exalteſt aboue the Lordes, that thou haſt committed no fault in the carriage of thy ſelfe and thy cauſe, in this diſputation, but art voyde of all blame, neither haſt gone to far in the iuſtifieng of thy ſelfe, but giuen God his right to the full: produce thy [b] argumentes and diſproue me: which if thou canſt not doe, then let me proceed vnto that which is behind; and while I vtter it, heare me with al attention [c] and patience, and I aſſure thee the matter [d] ſhall be ſo profitable, ſo neceſſary for thy learning, ſo repleniſhed with Diuine and heauenly wiſedome (for as I ſaid in the beginning, the Lord hath inſpired it into my hart from aboue) thou ſhalt not repent thee of thy diligence. I refer me to the Wiſe-men [e] here preſent, ſuch as are able to diſcerne, whether in ſaying thou art [f] righteous, innocent, & pure, God hath not done thee right, for thou haſt not offended, no way deſerued this grieuous calamity, thou doſt not openly ſpeake againſt God? Let this whole aſſembly iudge, whether thou ſhouldeſt do thy ſelfe moſt iniury, (or to vſe thine own phraſe) belie thy ſelfe moſt, if thou ſhouldſt acknowledge to haue tranſgreſſed in this thy affliction: or the Lord if thou ſhouldeſt deny the ſame? Who ſeeth not that theſe and ſuch like ſpeeches of thine, bring thee into deriſion, [h] euen with the very ſcum of the world, of whom thou ſo much complaineſt, and make all Men of knowledge, among whom thou haſt bin numbred heretofore, aſhamed of thee? And in truth, is it poſſible any man to forbeare to ſcorne thee in an holy and Godly manner, thou carrying thy ſelfe in contemptious ſort againſt the righteous God? No maruel though thou haſt reproches caſt vpon thee at all hands, and

[a] Cha. 33. v. 32 I deſire to iuſtify thee.

[b] Verſe 32

[c] verſe 33 Keep ſilence.

[d] ver. 33, I will teach thee wiſedom

Chap. 34

[e] verſe 2

[f] ver. 5,

[g] verſe 6.

[h] verſe 7,

i,ꝛ be a thing as ordinary with thee, as thy meat or drinke digeſt them as thou canſt: ſeeing thy words, and the words of them that are at defiance with God k agree together: thy actions, and others are very conſonant? For is not this a poſition with ſuch, and doe they not expreſſe it in their practize, that the Lords care doth not extend to all alike, good, and bad? Let a Man liue as hee liſt, or let him keepe himſelfe within the compaſſe of Gods command the beſt he can, all is one, his regard ſhall be the ſame? And is not this alſo an axiome l with thee, & doth not thy behauiour declare as much? How ſay ye that are men of vnderſtanding? m Is not this good ſtuffe? Can there be any greater pulbacke to the Seruants of God, then to perſwade them, ꝙ let them indure what they will for his ſake, let them be as ſeruiceable as poſſibly can bee vnto him, there is no recompence notwithſtanding in ſtore for them: but the vndutiful, the diſobedient, the obſtinat and rebellious, ſhal be in like reckoning and account with him, for all that? If this bee not to eſteeme of God as of one that hath no reſpect vnto his followers, beareth not a beautifull mind to ſuch as depend vpon him, neglecteth the duty of equity and loue to thoſe that haue by al meanes poſſible ſought to pleaſe him, and to win his good liking: what may we imagin it to be? If this be not to diſanull gods prouidence in generall, and his ſpeciall prouidence ouer his Church, and Children? what ſhall we make of it? If this be not to turne the Lords excellent order in the gouernment of the world, into confuſion, what is there that can doe it?

i Drinketh ſcorſulneſſe like waters. ver. 7
k ver. 8
l ver. 9
m ver. 10

Cvmata. II.

FOr the confutation therefore hereof, and that we may purge the almighty of this blot of diſorder, & iniuſtice in his Kingly office, which he holdeth ouer all the Princes of the earth, people, and Nations, as ſupreame-head to diſpoſe of all things therein; and concerning all men from the higheſt and greateſt Monarch, vnto the loweſt & meaneſt ſubiect: looke vppe with me ye that are Men of knowledge, to the firmament of heauen, and ſee what an excel- Chap. 34

[a] Verſe 15 lent order he keepeth there: Behold the face of the earth, and obſerue his gouernment there: conſider that he alone created al things at the firſt in thoſe degrees, in that goodly and amiable order, in which they now remaine; faſhioned them vnto that comlines, wherin they are; continueth them ſtill in frame, that he alone (howſoeuer it my ſeeme to be the work of man) is the deuiſer of the lawes, decrees, & ordinances of euery wel ordered common-wealth here beneath, and that as he is vnder the authority of none but hath an abſolute power ouer all in himſelfe, is in nature moſt wiſe, holy, righteous, aboundant in kindneſſe to all, ſo is his eye of goodneſſe reached out chiefely vnto ſuch: his arme of protection principally ſtreached ouer ſuch as deuote themſelues vnto his ſeruice and obedience, neither may any ſhorten away or alter the courſe of them. For he hauing prouided them for theſe, the property of them muſt not be changed, but they muſt haue them in the cheef place: and firſt euery one according as he ſhall bee found moſt worthy, in ỹ performãce of his duty. Which courſe of his, thogh it be not alwaies on foot, neither wil he obſerue it ſtill, as ſoone, and as often as he would haue him: yet he

[b] Verſe 13 faileth not [b] euermore to keepe it firſt or laſt; in this life, or that which is to come, according as it ſhall ſeem beſt vnto him to put it in place & execution. But if he ſhould deale with the godly after this rule continually, and neuer ſwarue from it here in this life: yet according to thy deſire for thy ſelfe, thoſe that are moſt vertuous of all other, ſhould bee neuer the neare for reaping of any temporall bleſſings (no nor ſpirituall and eternall neither) any fauour or mercy whatſoeuer, more thẽ the wicked. For thou makeſt thy ſupplycation that thy worthineſſe might bee thought vppon,

[c] verſe 14 which alas, were it [c] ſtraightly looked into, how wouldeſt thou, together with al the liuing, be deceiued of thy hope: & in ſtead therof haue the curſe of God alwaies following thee at the heeles here in this life, & the ſentence of death and condemnation after this life ended, to paſſe vpon thee

[d] verſe 15 and them, to the vtter conſuming of al fleſh [d]. I ſuppoſe *Iob*

thou

thou art of more vnderſtanding [e] (and I pray thee if there be any thing in thee marke what I ſhall ſay vnto thee) then ſo to conceiue of him that is the founder of the law, as not to be a louer of [f] equity, which is the onely thing that it intendeth to bring men vnto. For to giue the Lorde his due, and man his due (which is nothing elſe, but equity and iuſtice) is all that it requireth. And I thinke thou art of more diſcretion, then to beleeue, that he which is Lord ouer all the world, ſhoulde bee an enimy vnto right, a chiefe pillar to ſupport his Kingdome. I perſwade my ſelfe, thou wouldeſt not dare to complaine publikely of a man of eminent place and in great eſtimation, for the due execution of his office, much leſſe to ſpeak euill of a King that commaundeth to death whō he will, that appointeth what puniſhment he will, how extreame ſoeuer vnto offenders: remember then, that thou haſt bin too forward in thy accuſations againſt him that is higheſt, and moſt eminent, aboue King and *Keſar*, mightieſt and greateſt Emperour or Monarch of the earth, infinitely lifted vp aboue that prince and god of this world: which ruleth in the aire aboue thoſe glorious thrones, principalities and powers, in heauenly places: that is renowned before all, moſt abſolute in his place, and without exception, more perfect, and complet in himſelfe, then the vertues of all men ioyned together in one could make him; that regardeth not kindred, nor cuntry, nor condition, but valeweth one as hee doth another, waigheth euery one in the ſame ballance, putteth no difference between the learned, and vnlearned, rich and poore, Prince [h] and people, but eſteemeth of each perſon in like ſort, becauſe he made them al; put no diſtinction between them in nature, but framed them of one and the ſelfe ſame ſubſtance equally.

[e] Verſe 16

[f] Verſe 17

[g] Verſe 18

[h] Verſe 19

The difference that is, is for order ſake among our ſelues, which he will haue to be kept, and an account to bee yealded him according to our degrees: But in reſpect of himſelfe, there is no priuiledge, or prerogatiue belonging to any aboue his fellowes: Becauſe there is no man,

but

but is his ſubiect, and bound in like manner as others are to obay his Lawes: to which all mankinde without any exemption are tyed, vnder paine of eternall damnation to ſubmit themſelues. Againſt him there is no Man that
iverſe 15. is able to make reſiſtance, in reſpect of him whole Nations and Kingdomes are as one i Man, altogether vnable to withſtand his power: at his pleaſure theſe muſt be tranſlated, k and brought to nothing: and then too when they
k The people ſhall be troubled at midnight. verſe 20
l verſe 20. They ſhall dye ſodainely.
m Shall take away the mighty without hand, verſe 20
n verſe 23
ſeeme to bee l furtheſt of all from it, muſt periſh in a moment, and come to confuſion, and that without any adoe, without the helpe m of Man: the becke of the Lorde onely ſhall either change and alter them in another forme, or cauſe them vtterly to vaniſh away, according as his will is, and ſo too, that they themſelues notwithſtanding being Iudges n ſhal be compelled to confeſſe, he hath done them nothing but right, nothing but that which is reaſonable, and equall.

Cvmata. 12.

Chap, 34 WHeras therfore they hauing eſcaped a long time for many notorious crimes, they now committing nothing ſo foule and heynous as heretofore, the Lorde notwithſtanding breaketh out againſt them, and bringeth them to deſtruction is no ſtrange thing, becauſe
a verſe 21 his eyes were vpon their former a waies, neither were any of them hidden frō his ſight. For there is nothing paſt but
b verſe 22 he keepeth a regeſter of it, nothing ſo b cloſely, ſecretly, obſcurely, or cunningly done, but he beholdeth it euen as clearely, as when a thing is acted in the face of the Worlde at Noone-day. Which though he wil not ſeeme to ſee for the preſent, yet afterward leaſt they, or others by the example of ſuch, ſhould flatter themſelues in their wickedneſſe, or imagine him to be forgetful of that which is paſt, or ignorant of that which is committed in the darke, or elſe vniuſt in ſuffering iniquity to goe vnpuniſhed: hee will make it euident to all Men, that he marked it well enough.

Howbeit euen then he will ſo moderate the matter, that

their

their mouth shal be stopped vp from complaining of hard measure, and shall be forced to aeknowledge, that it is nothing aboue, but rather much lesse then their sinnes haue called for. If any suppose that their might or multitude, may exclude them from the hand of the Lorde, they deceiue themselues. For the Almighty is of power to turne their Sunne-shine into darkenesse, their glory into shame, how strong [d] and puisant soeuer they be, that haue played the rebels against him: And let them be sure, though all men conceale their misdeedes, or beare them out in them, maintaine and defend them in their wickednesse, yet hee is of strength to draw them out of their lurking places, and set them vpon an open theater, [e] and ther to cause their abhominations to be written in great Capitall Letters, to bee read of all the spectators, not of one Citty alone, but of the whole company and host of Heauen and earth. And all for this cause, because they refused to vnderstande [f] when they might, what belonged to their good, and contemned the God of their saluation. The cry of the poore, whome they haue oppressed [g] with their infinite wronges, piercing the heauens, and ascending vp vnto his throne, hath caused the Lord to descend down, & make them feele the force of his Arme. Whom when hee hath broken in peeces, and vtterly consumed with the strength therof, he then giueth a time of refreshing [h] vnto those his supplyantes, establisheth peace in their borders, for the time to come, euen as longe as they continue loyall and dutifull subiectes vnto him, in such sort that no man, no [i] Tyrant shall be able to trouble their tranquillity, for the Lord frowneth vpon him who dareth to take his part. The hatred that the Lord beareth to the haughty and proude spirit, to the cruell and sauage hart, on the one side, prouoketh him to pull him downe: the goodnes of his nature, [k] on the other side bindeth him to helpe the afflicted, and through his power he bringeth to passe whatsoeuer he wil. These as they go together, so are they vnchangeable in him, and therefore when he will shake off the yoake of the

[d] Verse 24.

[e] Verse 25, 26

[f] Verse 27

[g] Verse 28

[h] verse 29

[i] Who can make trovble? Ver. 29

oppreſſour, be he neuer ſo mighty, from the necks of the diſtreſſed people, it muſt be ſo, there is no changing of his minde, there is no perſwading him to the contrary. Nay, they that ſhall go about to do it, though they be whole nations, [1] and countries: yea though all the world ſhould be met together about it, and deale with him onely by way of ſupplycation, he would be ſo far from condeſcending vnto them, that according as hee maketh the Mountaines to tremble, ſo would he make their hartes to quake with the ſternneſſe of his lookes.

[1] When he hideth his face who can behold him, whether it be vpon nations, or a man onely? verſe 29 Chap. 34

CVMATA. 13.

THere is no ſtriuing therfore *Iob* for thee with the lord: if [a] his pleaſure be to afflict thee ſtil, thou muſt be contented with it, if to ſend thee deliuerance thou muſt praiſe him for it. But if it ſhall ſeeme good vnto him to be gratious vnto thee, and to redeeme thee out of this thy trouble, vpon thy calling to mind how lewdly thou haſt behaued thy ſelfe in this thy miſery, then there is no further [b] danger behinde: Otherwiſe, his indignation ſhall hang ouer thy head ſtill, though he forbeare thee for a time. Let me aduiſe thee therfore, to that which belongeth to euery mans duty, which is, that though thou knowe nothing amiſſe in thy ſelfe, yet becauſe the Lorde is clearer ſighted then thou art, cry vnto him for mercy, profeſſe thy ſelfe to be ignorant of many things, and deſirous [c] to be taught of him; vnable to ſtand of thy ſelfe, & willing to be ſtrengthned by him; a tranſgreſſour of his couenant, a grieued ſinner, and that thy care is for nothing ſo much as to bee reconciled vnto him, and [d] leade a new life, thereby to haue his fauour continued vnto thee.

[a] Ver, 31. Like vnto that, Pſalme 3, verſe 8

[b] I will not deſtroy. V, 31

[c] If I ſee not, teach thou me. Verſe 32

[d] If I haue done wickedly I wil do no more. V, 32

For the way that thou takeſt to accuſe the Lord as a rigorous Iudge, and to aſſume vnto thy ſelfe ſo much wiſedome, as to preſcribe him how to execute his iudgementes: is in no ſort to be admitted. And be ſure if thou deſpiſe my counſel and proceed in it, he wil not aſſwage his wrath, but bee incenſed more and more againſt thee. And now thou haſt my mind, againſt which in the defence of ſuch abſudi-

[e] Verſe 33.

ties

ties as thou haſt broached, I think thou canſt haue very little to ſay, but if thou haſt any thing thou mayſt produce it. If thou neither wilt nor canſt anſwer any thing for thy ſelf (for one muſt needs follow becauſe thy mouth is ſtopped vp) I am contented to indure the cenſure of thē that ſtand by, being men of wiſedome, f & iudgment, whether I haue not clearely proued thee to be a man wanting both knowledge and diſcretion? My prayer therefore (for their ſilence ſheweth that this whole company doth conſent vnto me) vnto the Lord for thee is, that he would follow g thee on ſtill with his corrections, euen ſo long vntill thou be ſo humbled in thine owne eyes, that thou ſhalt acknowledge thy ſelf to haue tranſgreſſed in thy anſwers vnto thy frēds. This my prayer though it may ſeem very harſh, yet ſurely it is ſuch, as I knowe not how to make a more profitable for thee, becauſe if thou ſhouldeſt be permitted to conclude according to thy proceeding hetherunto, albeit the Lorde did afflict thee at the firſt, for no great extraordinary or flagitious crime, yet as he hath already laid his hand more heauy vppon thee, for that thou groweſt euery day to an higher degree of ſinne, ſo ſhal he be forced (thou increaſing in thy contumely) to augment h the waight thereof till he ſhall haue throwne thee downe vnrecouerably.

f Verſe 34. 35

g Verſe 36

h Verſe 37

And verily it is to be feared, that vnleſſe the Lord ſhew himſelfe mighty in ſubduing the rebellion of thy heart, thou art growing apace into a moſt dangerous eſtate, inſomuch that (ſay what I can in the Lords behalfe) yet thou wilt for all that clappe thy handes at me as thou diddeſt at thy friendes, in token of victory; wilt alſo multiply wordes at the length, notwithſtanding thy preſent ſilence, to the defacing not of vs alone that are the image of God, but to the blemiſhing of the beauty of his owne honour.

The zeale of this glory of his, maketh mee to deſire of him to keepe thee ſtill vnder his chaſtizementes, becauſe I know there is no better way to giue thee a light into thy errours, and to teach thee what belongeth vnto thy duty toward God, then this meanes.

Cvmata. 14.

Chap. 35

FOr this duty thou art ſtil to learn, otherwiſe thou wouldeſt haue more gouernment of thy tongue, then thus to ouerſhoot thy ſelfe, and ſay: What Iuſtice may be expected at the handes of the Lorde, when hee hath no more regard of the innocent crying vnto him in his oppreſſion, then of the moſt wicked liuer. And as for affliction, it is a great word in thy mouth *c that there is no vſe of that, & therefore for me to pray for the continuing of that any longer vpon thee, whereof thou haſt had too much and too tedious a tryal already: is but a vain thing. This is that which euery man condemneth in thee for a fowle fault, which I muſt now againe, (and the rather, becauſe thy friends haue not ſatisfied the auditory in it) take in hand to confute.

a verſe 3
b chap. 7, 20
c verſe 4

Be it therefore that the Lorde putteth no difference betweene thee, being a good man (for I knowe this pleaſeth thee wel, and I am contented to graunt it thee for diſputation ſake) and another man that is euill, but afflicteth you both, ſcourgeth you both alike, and in the ſame meaſure & manner: Wilt thou challenge him for it, that is ſo farre aboue thee, as the heaueps *d are aboue the earth? Why doeſt thou not rather conſider, that as the wickednes of the other cannot hurt him, ſo cannot thy goodneſſe *e profit him or make him indebted vnto thee. For howſoeuer it fareth with the actions of men, bee they vertuous, or be they vitious: look notwithſtanding what the Maieſty of Gods kingdome hath beene from euerlaſting, it doeth ſtill remaine the ſame without any increaſe, or decreaſe at all: Indeed in reſpect of vs, it is otherwiſe. For the godly inciting others to the praiſing of God, and a vertuous life by their good example, the vngodly drawing on others to the contemning of his name, and caſting off all care to do wel, by their inordinat walking: do in regard of men, adde honor and diſhonor vnto the Lords kingdome.

d verſe 5
*e Shethakim though it properly ſignifie the vpper region of the ayre, and ſo is vſed for the clouds, as comming of Shathak contundere to breake in pieces, noting thinnes & the ſubtlenes of the ſubſtance of it, yet it is taken oftentimes and ſo heere, as the matter ſheweth, for the higheſt part of the heauens which we ſee, verſe 6.7, *f Pſal. 16,2.

Howbeit, this is nothing to the amplifieng or impairing of it, as it is in it ſelfe. For ſo the brightneſſe of it is in that per-

perfection, that no blotte can staine it; the glory of it in that excellency, that no beauty can bee cast vnto it, more to adorne it.

Vnderstand then, that if the Lord please to bestow health and other blessings of this life vpon vs, it is not because hee hath receiued any good g from vs, that moued him to affect vs, but it hath proceeded meerely from his own merciful inclination. Or if he please to execute his iudgements vpon the reprobate ones, or his chastisements vppon his owne, hauing disobeyed him; it is not for that his kingdome must needs go to the ground, did he not auendge himselfe vppon the one (according as it is with a man if hee preuaile not against his enemy) and did hee not cause the other by some seuere meanes to come in againe to doe him homage. But for that the end why he made the worlde, the preseruation namely of the elect should bee frustrate, if hee shoulde not sometimes proceed vnto iudgement euen here in this life against the one, and his ordinance and decree concerning the other, namely the saluation of their soules should bee made void (if he should not keepe them vnder discipline.) Let the latter bee thine owne estate, which if it bee so good, shall not the Lord deale well by thee in continuing this calamity yet longer, seeing that which thou hast hitherunto indured, hath not (how bitter and greeuous soeuer it hath bin, a thing that thou still complainest of) wrought that in thee (*Viz.*) humiliation and repentance for the which it was imposed? But if thou stil vrge, thou canst not see how this shold be, because thou art righteous; h waigh with thy selfe, that the Lord hath some good drift in euery action of his, & because he inendeth neither his owni good, nor the good of the wicked and reprobate, in this thy conflict, he must needs intend thy good therein.

g Introduced becavse of that ver. 2, of this chap.

h verse 2

i verse 7

CVMATA. 15.

AND I pray thee is thy righteousnes so absolut, that thou needest no discipline? Indeed thou wouldst be more a righteous then God, because thou hauing bin an obedient subiect vnto him, he handleth thee like a rebel, b and when thou wouldst confer with him about it, he c wil not be seen. 35

Chap. 35

a verse 2

b verse 3

c ch. 30, 20, 31

But

But I assure thee he wil handle Rebbels otherwise then hee hath handled thee hetherunto, for there is a further iudgement in store for them, then that which is felte in this life. And as for a sight of the Lords countenance (a thing which thou often caleſt vpon him for) who euer hath had it during this mortality? and who euer almoſt hath hee vouchsafed to confer withall heere below. Thoſe whom hee hath thus dignified and honored, being like vnto the seuen planets in the firmament, one among infinit thousands haue carryed humble and lowly minds: thou art a man of a swelling and lofty spirit, shall he lend his eare to such a one that conceyueth no better of him, then that he is a companion for a baſe and vile worme of the earth? Wouldeſt thou haue him giue

d verſe 9 eare vnto them, that cry out because of d oppreſſion, when they erre in the right maner of inuocation, as doing it with no harty affection, no affiance in his help, no remembrance

e verſe 10 of singing praiſes e vnto him for former mercies, together with preſent miſeries, becauſe ordained for their good receiued. For theſe euen al of them muſt be in place, in the extremeſt miſery, otherwiſe there is no hope for the procuring of any bleſſing from the Lord.

f verſe 11 To cry out in their affliction is the remedy which the brute f beaſts and fouls of the heauen do vſe: but to cry with knoledge is that which putteth a difference between them and vs. Though he heare them therefore when they barely cry vnto him, yet vnleſſe it be done of vs in reaſon, in wiſdome, in vnderſtanding, which guide vs vnto thankſgiuing, an acknowledgement of our faults, contrition for them, humility in his preſence, dread of his Maieſty, perſwaſion of his power that he is able, and in his promiſes that he is willing, and in his compaſſion that he is inclined to eaſe vs: hee will not heare vs to our benefit and the extending of his fauour vnto vs. How then ſhould thy prayer preuaile with him, in whom there is not onely a defect if not in al, yet in the moſt part of theſe: but alſo in that thou takeſt from him all care of his choſen, of the adminiſtring of Iuſtice vnto them: which is a manniſeſt detracting from his Imperiall ſtate,

Crowne,

Crowne, and Dignity. Howbeit as for ſuch as direct their prayers vnto him in that manner as hath beene preſcribed, though he may peraduenture, for to exerciſe their patience, and make tryall of their faith, deferre them for a while, yet hee doeth not euermore reiect them, but they continuing conſtant, doe receiue them at length in all kindnes. Wherfore my counſel vnto thee is this, which both my ſelfe and my friends haue giuen thee heretofore, euery one in his order, and more then once, acknoledging the Lorde to bee a righteous iudge, ſubmitte thy ſelfe, commit thy cauſe vnto him, confeſſe thou haſt offended in thy Conflict, depend vpon him for the cleanſing thee from thy miſery: for then ſhal thy prayer be in the right forme, and then mayeſt thou expect ſome good to be towarde thee at the *f laſt. What though thy ſinnes haue deſerued greater calamity? What though thy tongue hath vttred much vanity? What thogh thou haſt ſought to make the Lords throne the ſeat of iniuſtice? yet for all that, if thou firſt bewaile thy Pride of hart and preſumptuous ſpeeches; and then ſueſt vnto him for mercy, he wil eaſe thee, hopeſt in him he wil helpe thee, calleſt vpon him he will haue a bleſſing for thee. And know for a ſurety, that the want of the performance of theſe duties, hath bin the cauſe of the heat of his diſpleaſure againſt thee thus long.

Chap 36 verſe 6, 7

*f chap, 36, 11

f cha, 35 verſe 15 *nunc enim quia nihil iſtorum eſt viſitat ira eius*, brought immediately vpon the counſell which he gaue him. v. 14 *Iudica coram eo et exſpecta eum Tremel: & Iun.*

Iob. I do acknowledge (*Elihu*) that the Lord who neuer ſendeth away empty his poore ſuppliants, hath in fauor vnto me abundantly inſpired thee with diuine wiſedome, and raiſed thee vp according to my often and feruent deſire vnto him to compound this controuerſie. For theſe things are ſo euident, that not to confeſſe them twere meere wilfullnes. I do beleeue, that holy anger and zeale for the truth, becauſe of my friends vniuſt imputations layed vppon me, and mine owne going to farre, and ſtanding to much in my defence, togither with my breaking out into vnſeemely words,

The reaſon of this anſwere of *Iob* to *Elihu* being not in the text, is inſerted, becauſe it may be very wel preſumed that if the L. had not immediately vpon the ending of *Elihu* his ſpeech (and for this conſider of the ſence of chap. 36. ver. 2) giuen his ſentence in this controuerſie, that *Iob* himſelfe would haue anſwered as much and more vnto it.

Secondly, becauſe Elihu had little eaſed Iob of the anger of the Lord toward him, for though hee cleared him for his life paſt: yet he condemned him for this preſent action.

Thirdly, becauſe Sathan vſed euen this Elihu (though a ſpecial mā) as an inſtrumēt to moue Iob to blaſpheme the Lords name.

Fourthly, becauſe Iobe through this ſpeech of Elihu, (though deliuered in more diſcretion and mildneſſe, the the reſt of his friendes) yet in too much acerbity, had been brought to a more deſperate eſtate then before, and made more head-ſtrong in his affections, to breake out againſt the Lorde, if hee had not in moſt mercifull manner thereupon, ſtraight way vttered his voyce.

wordes tending vnto the Lordes diſhonor, hath moued thee thereunto. And I am hartely thankefull vnto the Lord for this mercy vouchſafed mee at the length, and euen then when I was at the pointe of deſperation; and likewiſe vnto thee for thy loue, and faithfull dealing, in clearing mee on the one ſide to my great contentation, and the confutation of my accuſers of blame in my life paſt, and on the other ſide, in conuincing me of ignorance, preſumption, vntemperancy in my affections, that ſo I might ſee myne errour, bee caſt downe in mine opinion, and conceiue ſorrow within my ſelfe. Howbeit ſome thinges there are, wherein thou doeſt not ſo well acquite thy ſelfe. As firſt, in not waighing ſo throughly the importunateneſſe of mine accuſers (and thoſe, ſuch as I had a good opinion of in times paſt, touching very deepely my creddite, then the which nothing is more deare vnto vs,) prouoking me to goe to farre in myne owne defence: nor the vnſupportablenes of my calamity, which made me breake forth into vnſauory ſpeeches, and ſhew my ſelfe impatient (for ſuch circumſtances ought not to bee neglected by him that will duly arbitrate a matter) Then in making an harder conſtruction of my words then that I intended: & whereas I deſerue to be reproued, there through the heat of thy zeale (which is a common fault of moſt ſo * affected) to exceede the meane, and to runne out into ouermuch bitterneſſe.

*Though this were a fault in Elihu, yet the Lord reproued him not for it, neither Moſes when he brake the two tables written by the finger of God. Exod. 32, 19. Nor Phinehas Numb 25, becauſe they all did it in zeale of gods glory. Which declareth that they which offend this way, are to be borne with all in ſome meaſure.

Sharpnes I confeſſe was fit for mee, and ſo fit, that without it I could not haue been called home to acknowledge mine owne weakenes and vileneſſe in that manner, and in that lowlineſſe to bow my ſelfe at the feete of the Lordes Maieſty, as now I am brought: yet for any Man, ſpecially one apointed as a Iudge in a cauſe to be more rough, & violent in his reprehenſion, then ꝙ nature of the offence doth require,

quire, is not commendable. For concerning the former of these two last, namely, thy ouer-hard construction of my words, I must tell thee that thou hast very much forgotten thy selfe, to [a] say that I vsed any such as these: I am [b] pure, cleane, without iniquitie, free from transgression. Some others indeede I vsed tending that [c] way, but not with a purpose to iustifie my selfe (according to thy collection) before God. For I haue professed the contrary [d] sundry times, but that I might refell the cauill of my Accusers against my former life: and this, and no other is my meaning in all my speeches to the like effect.

a Chap. 33 verse. 8.
b Chap. 33 verse 9.
c Chap. 33 verse 18
d Chap. 9. ver. 2, 20. 21, 14, chap. 14. ver 4

That long [e] oration therefore of thine, concerning the righteousnes of GOD, though it be a worthy one, yet nothing worth to confute any thing that I haue spoken, (for I haue [f] commended it as much my selfe) I will not denie, but that I said the Lord hath remoued away my [g] iudgmēt, but I vtterly denie thy interpretation thereof. For I had no thought therein to disparage the Lordes vpright dealing towardes mee, according to thy illation; but I conceiued it in this sence, that my iudgement in the sight of men, was such as belonged to a most wicked person, and that which belonged vnto me, was not to be made a terror vnto others, in my rare and fearefull punishment, because of my extraordinarie wicked life, but to haue my reward; and this is remoued from the eyes of men with the faithfull, whom the Lord in his mercy is wont to exempt from the horrible vengeance which he hath prepared for the vngodly.

e Chap. 34. from verse 13 to 31.
f Chap. 12.
g Chap. 27. verse 2.

I know well, that the righteous cannot be discerned from the vnrighteous by these outward afflictions, for that they are common as well to the one as to the other. And yet I know againe that the world is of another opinion, thinking them only in Gods fauour, that liue heere in a happy estate, which caused me to vtter forth these words, The Lord consumeth the [h] iust and vniust: that is to say, freeth neither of these from temporall calamitie: but this is farre from that thou gatherest [i] therevpon, namely, that to studie to please God, hath no profit in it. And let this suffice to shew vnto

h Chap. 9. verse, 22
i Chap. 12. verse 27.

thee, that thy conſtruction of my wordes, is harder oftentimes then that I intended in them.

Now, that I may proue in like ſort, that when thou haſt iuſt cauſe to reproue mee, thou goeſt too farre, I will begin with that bitter [k] reprehenſion of thine ariſing from theſe words: The Lord looketh [l] narrowly vnto my pathes. For thou dooſt ſo take mee vp for this ſpeech, with ſome other of the like nature, as if I had thereby ſought to preferre my ſelfe before [m] God; or inflamed with the ſpirit of arrogancie, I had [n] lifted vp mine arme againſt him. Whereas in truth, the vehemencie of my paine forced mee to vtter thoſe words, in regard whereof, thou ſhouldeſt rather haue comforted me, and exhorted me to conſtancie, then to haue aggrauated my ſinne to my further diſcouragement.

k Chap. 33 ver. 11, 12, 13, &c.
l Chap. 13. verſe 27,
m verſe 12,
n Chap. 33 verſe 13

Sometimes thy confutation is by way of [o] inſultation, Heare ô yee Wiſe men, ô yee of vnderſtanding harken vnto mee; For what is this elſe, but in triumphing manner to call in all men as witneſſes of my vndiſcreetnes: ſometimes thou dooſt number me among the [p] wicked, ſometimes among ſuch with whom God is [q] angry, as with the rebellious and blaſphemers. Onely this is the difference betweene thee and my other Accuſers, they condemne me for my life paſt, thou for my preſent carriage in this cauſe. And thus I am prouoked and grieued euen by thy moderating of the controuerſie, becauſe partly thou dooſt not ſee ſo fully into the matter thou vndertakeſt, as were to be wiſhed; partlie, becauſe either thou dooſt not vnderſtand my meaning in many things, or elſe (which is worſe) thou dooſt wreſt the ſence of my words, & dooſt carry them to another end then they were produced by me: partly alſo, becauſe the feruencie of thy zeale hath made thee to tranſgreſſe the boundes of modeſtie, and moderation in thy reproofes.

o Chap. 34, verſe 2
p Chap. 36 verſe 17, 18, *Elihu* ſaith as much elſewhere. The former place is noted though it follow, becauſe it is moſt euident of all other for this purpoſe.
q Chap. 36, verſe 18,

For hee that will doe good by his reprehenſion, muſt not onely looke to his groundes that they be ſound, and ſuch as cannot be confuted, but hee muſt haue alſo a regard of the manner of his proceeding therein, that it bee not in too much lenitie, nor in too much acerbitie, but ſutable euerie way

way vnto the offence. Which beeing greater, the reprehenſion muſt be in the more ſharpneſſe, beeing leſſe, the reprehenſion muſt be in the more mildnes, this laſt thou haſt not remembred. But notwithſtanding, proceede I pray thee, neither let this breake off the thread of thy ſpeech: for I truſt there is ſomething behind, and ſuch as ſhall make recompence for whatſoeuer is paſt, and yeeld me much more comfort, then all the diſcomfort I haue hether-vnto receiued from thee.

Syrraxis. 18.

Perſons. { *Elihu.* *The Lord.* *Iob.* }

Elihu. HEthervnto I haue beene in the confutation of thoſe thinges which I thought to be amiſſe, wherein albeit I haue laboured to keepe an euen courſe, ſaue onely that my ſtudie hath been to hold vp Gods honor to the vttermoſt of my power, yet I perceiue (*Iob*) by thy [a] forwardnes to anſwere, that it doth not very wel pleaſe thee. Neuertheleſſe, giue me leaue a little, to produce ſome other more cleere prooſes, and to fortifie and ſtrengthen what hath beene ſpoken more fully. My prooſes ſhall be fetched from the [b] auncient records, and from ſuch as are memorable, and famous in latter times, from the miraculous workes of the Lordes high and deepe wiſedome: and of theſe I will produce as well ſuch as are extraordinary, as thoſe that alwayes keepe wonted and vſuall manner continually. Chap. 36.

[a] Chap. 35 verſe 2. *Expectaſne me paululum.*

[b] verſe 3.

And is it not good reaſon (thinke you) that I ſhould thus ſearch my wits and beate my braines in the Lords [c] behalfe, [c] And will attribute righteouſnes vnto my Maker. verſe 3.

striue and contend for the maintenaunce of his credite, to free him in his good name from the least suspition of blame all the waies I can, that hath made me so noble a creature, & indued me with d vnderstanding to see so farre into his excellent and admirable works tending therevnto? For is not our learning giuen vs to that end, to honour our God that bestowed it vpon vs? And I dare auouch, that this learning of mine which I nowe professe, is most perfect, and sound indeede, most exquisite, most absolute, and without all exception, & such as standeth vpon sure & infallible grounds, and that thou hast not to do with such a one as knowing the truth will deale e vnfaithfully with thee, in adding vnto it, or taking from it, reuealing some part, and concealing the rest, or in the misaplying of the doctrines, but with such a one as is well affected towarde thee, will truly and sincerelie demeane himselfe in the carriage of the whole matter, both concerning the substance it selfe, and also the circumstances aunswerable to a good Teacher pertaining therevnto.

d Verse, 4. He that is perfect in knowledge speaketh with thee.

e verse 4. For truly my wordes shall not be false.

The propositions are the same as before, first, that the Lord hath a care of his seruants, & defendeth them from the iniury of the f Oppressour. For he is of so good a nature, & so full of compassion, that hee cannot see his suffer the least wrong but he must succour them: and though the Oppressour be strong, hee feareth not to encounter with him, because his g strength is more then all the power of man, & crusheth it in peeces, giueth also fortitude to his souldiers to ouercome. And no maruell, for beeing iust how can hee winke at the violence of the wicked, or passe ouer the * wrongs of the afflicted?

fverse 6.

g verse 5. *Est validus et virtus est cordis.*

Verse, 15

Secondly, though it goe otherwise with thē for a while, yet hee lifteth them to h honour at the last, and blesseth them in the end. Thirdly, if they haue gone astray, reiecteth them not, but reduceth and i bringeth them home againe by his louing k chastisements, & after their conuersion, comforteth theyr harts with the l sweetnes of whatsoeuer earthly delights, with a reseruation also of more per-

h verse 7
i ver 9, 10, 15,
k verse 8,
l verse 11

manent

manent ioy to inſue. Fourthly, and for the [m] other ſort that will not returne vnto him vppon his corrections, this is my rule, that the Lorde will purſue them with the ſworde, and other meſſengers of his wrath, neither will euer leaue them, vntill he hath brought them vnto finall ruine and deſtruction for their obſtinacie. [m] verſe 12

Fiftly, much after the ſame is my obſeruation for the cloſe and cunning hypocrite, who can ſo finely diſſemble the vncleaneneſſe of his [n] hart, euen then couering his fault when the Lord correcteth him for it: neither will hee be induced to confeſſe it, howe heauie ſoeuer the hand of the Lord lie vppon him, but ſtill (though this be a meanes to heape the Lordes plagues more grieuouſly vppon his head) ſeeke to purge himſelfe, and lay the fault vpon God. Such a one neuer cryes for mercie, neuer magnifieth the Lords goodnes, but is euer telling him of his owne deſerts, and of the greatneſſe of his merrits. [n] verſe 13

Both theſe muſt looke to drinke of the ſame cuppe, with the moſt abhominable and deteſtable liuers, who are cur off by [o] vntimely death, when they leaſt thinke of ſuch a matter, euen in the flower of theyr time and chiefeſt iollity. [o] verſe 14.

Cvmata. 2.

TAke heed *Iob* thou be not of this laſt ranke, for among theſe muſt all ſuch be reckoned, as beeing afflicted, wil not (though theyr hart be neuer ſo corrupt) acknowledge theyr faultes, but murmure againſt God, as if hee had done them wrong. But if yet thou wilt be an humble ſuter vnto the Lord, for pardon of that thou haſt committed againſt his highneſſe, I will exempt thee for this ſort, and will aſſure thee, & as many beſide as are peticioners vnto the Almightie in this kind, that there is [a] mercy in ſtore for them, what affliction ſoeuer it is they are vnder. Chapter 36. [a] verſe 15

And if [b] thou haddeſt thus done heretofore, thou haddeſt beene deliuered out of the mouth of deſtruction before this time, which for that thou art guiltie of high treaſon againſt the Maieſtie of GOD, whom thou condemneſt as an vn- [b] verſe 16

c verſe 17 iuſt Iudge, is c now life to deuoure thee. For certainely hee is angry with thee in that meaſure, becauſe thou ſubmitteſt not thy ſelfe vnto him, that without hee ſee a relenting in thee, nothing, no not the beſt and moſt d pretious thinges in the world, ſhalbe taken for thy Redemption: no ſtrength, no e power vpon earth, ſhall be able to reskue thee from his indignation.

d verſe 18

e verſe 19,

f verſe 20 VVhen hee is determined therefore to come againſt thee, and that his wrath ſhall breake forth, it ſhall be in vaine for thee to long for the f night, that thou mayeſt take thy reſt. For he whoſe manner is, when after long forbearance he is reſolued indeede to ſmite, not to make any truce at all, neither to giue any breathing time to him that ſtandeth out againſt him.

Gene. 14, 17 Novve then, hee that ſpareth not vvhole Nations, but commeth vppon them in the night, and conſumeth

g verſe 22 them with the ſword, will not g ſpare thee that art but one, and ſuch a one to as is not onely at warre with him, but goeth about to impeach his honour; chooſeth rather to accuſe him as injurious, thē to be obedient in ſuffering with meekneſſe, ſuch corrections as he knoweth to be moſt profitable for him, for his h ſpeciall benefit if he could rightly conſider of them, and therefore doth impoſe them.

h What Teacher is like him. verſe 22.

Wherefore, euen as in thy former proſperitie, ſo now in this thy preſent calamitie is made manifeſt, how carefull the Lord is euermore for thy good. And this meeteth notably with thy murmuring on the contrary, in thine owne behalfe principally: but withall, in the behalfe of his Church and choſen ſeruants. Which poynt I will now inlarge, and declare how wonderfull the Lord hath alwaies beene, in the prouiding for the ſafegard and welfare of them.

Cvmata. 3.

Chap. 36. verſe 22. ME thinkes it is very much, that any one ſhould murmure againſt his gouernment, the abſolutenes whereof, all the world, in all ages, haue had ſuch notable experience, both concerning his a abilitie, wiſedom, & care thervnto,

a verſe 22.

vnto. He ſeeth and knoweth how euery thing ſtandeth for the preſent, fore-ſeeth for the time to come what will be the euent of it, and that ſo exactly in each particular, as nothing can be more required.

To this his knowledge and ſpeculation, his practiſe is euery way correſpondent, as beeing drawne forth proportionably vnto it, as by a patterne of direction. The one therefore beeing moſt exquiſite, it cannot bee choſen but the other muſt be ſo to. And this is the forme of his regiment. Which, as appeareth by the moſt excellent order which he hath ſet, and eſtabliſhed in all his workes, ſo farre is it from [b] reprehenſion any way, as he left it to be a platforme, to guide all ſuch as he hath placed heere in earth in the ſeate of authoritie.

[b] verſe 23 Who can ſay thou haſt don wickedly?

The framing of the World in that goodly manner as wee ſee, was meerely his owne [c] inuention, and ſo the diſpoſing of all matters that are done therin. For there is no man, that can challenge the leaſt right or intereſt, in the one, or in the other; neither is there any man that can iuſtly find fault with ought, either for the portraiture, and draught which he hath drawne out, and engroſſed all at once, or for his intendement therein, or elſe for the meanes which hee hath prouided, for the ſupporting of the ſame from time to time, vnto the end of all times, in an equall proportion vnto the firſt foundation.

[c] Who hath appointed to him his waies. verſe 23.

It is a cleere caſe then, that order and gouernment is the Lordes right, wholy and onely belonging vnto him, as the deuiſer and vpholder thereof; & the imagination of an idle braine, to thinke that hee is able, in the ſhallowneſſe of his owne conceit, to frame a Common-wealth beyond his. Which were it not layd out in the heauens, and in the earth, as a great light, & as the Marriners ſtarre to guide our ſhip, there would be nothing but confuſion among all people. If ſuch a one would take a view but of thoſe preſidents, which are preſented daily before the face of all [d] men, and hidden from none, ſaue thoſe that haue no eyes to ſee, his mouth would be ſtopped vp. Call me to mind therefore ſuch euidences

[d] ver. 24, 25

dences of the Lords dealing as are plaine and knowne, and whereof no doubt can be made, and iudge we by them, of such works of his as are obscure: For by the * visible things of God, to come to the knowledge of those wayes of his which are invisible, is an excellent course.

* Rom. chap. 1, verse 20.

CVMATA. 4.

Chap. 36. TO see the equity of his gouernment, which is the thing now in hand, appearing by the good order that he keepeth in all his actions, the power and wisedome he is of, his mercifull and bountifull dealing to man, this is a notable way. Howbeit, though wee be neuer so skilfull in these his visible works, yet are we not capable for all that of the Lords greatnes, and the [a] admirablenes of those his wayes.

a verse 26.

These wee beholding alwaies with our bodily eyes, doe rather rauish vs with theyr beautie, and cause vs to wonder at them, then instruct vs fully in those other, which are out of the view of flesh and blood, yea then bring vs to the absolute knowledge of theyr owne excellencie as they are in nature. Which we may perceiue by this, in that we are not able to number the Lords yeeres, or to know his beginning or ending, that so we might begin and end our reckoning. And this cutteth the throate of all curiositie of man, (and so *Iob* of thy to too much boldnes and presumption) that will busie himselfe in things aboue his reach, conuinceth him of exceeding ignorance of GOD and his attributes, (for no more can hee apprehend his Iustice, in that height of perfection and excellencie as it is, then his Eternitie) and so of extreame pride, that knowing nothing, will take vpon him to iudge & condemne him, in whom are * hid all the treasures of wisedome and knowledge. Whose iustice is as infinite, as * auncient, as vnreproueable as is his power: which together with his wisedome and prouidence, how worthie, howe wonderfull they are, is to bee seene in his admirable workes which hee doth heere in this visible world. Into the declaration whereof I am nowe entring, and that for this cause, as well to make manifest therby vnto vs the righte-

* Colos. 2. 3.

* Dan. 7, 9.

ousnes

ouſneſſe of his iudgments, that if any thing happen wherof we canot find out the reaſon, or that diſpleaſeth vs, wee wil alwaies be cenſuring of the Lord about it: as alſo to reſtraine our curioſity, that will neuer leaue medling with things that are too high for vs.

CVMATA. 5.

FOr if we do looke into his power, which we may behold in his marueilous workes, wee caunot chuſe but acknowledge, that ſuch an excellent artificer muſt needes be no leſſe iuſt then he is mighty, no leſſe beyond vs in his gouernment, then in his workemanſhip: and the rather if we conſider that the attributs of God cannot be*diuided, which maketh the approbation of the one, the allowance of all the reſt. The generation of the [a] Raine is an ordinary, and common worke of the Lorde, and though ſome haue attained to the knowledge of it after a ſort: yet could neuer any climb vnto the reaſon, how a Cloud ſhold bee able to containe ſuch ſlippery matter, conſiſting of ſo many deuiſions and partes. Chap. 36

*But are the Beaſtes and their wheeles Ezech 1.19

[a] Verſe 27,28 29.

This is all they are able to ſay, that the ſunne by his vertue draweth from out of the waters, or as they terme it vapoures, which being extenuate is reſolued into ayre, which ayre remaining in the middle Region, is thereby meanes of the cold (which commeth to paſſe by reaſon that the Sun hath no reſting place or reflexion there) is congealed for a time, and afterward diſſolued: and then becauſe of the grauity of it, as conſiſting of water and groſſer matter, heauier then that elem nt which containeth it, diſtilleth downe there, whether it is carried by the winds, ſomtimes in a greater, ſomtimes in a leſſer quantity, according vnto the meaſure of the eleuation of the Meteor. But they are vterly ignorant, [b] when it ſhall drop downe, neither canne they define the place, or yeald a reaſon how it ſhould diſperſe [c] it ſelfe into ſo many cuntries far diſtant, and lying oppoſite, yea diffuſe it ſelfe notwithſtanding the wind, as ſometimes it doth ouer the whole face of the earth.

[b] verſe 29

[c] Secondly, ſhall any bee able to vnderſtand the extenſions of the Cloude *Maphreſei-hab* of *Paras* to ſtretch forth.

They are not to ſeek likewiſe how far the noyſe 3 of the thũder goeth, how the wind 4 being an exhalation and higher ſubſtance then the vapours whereof the raine is ingendred, ſhoulde notwithſtanding bee of force both to driue away the raine, and bring it in, in great aboundance, euen to the couering wher it falleth of the whole earth, not only where it is the roote of the Sea, but to the darkening 5 of the maine Continent it ſelfe, and the ouerflowing of it in ſuch ſort, that Riuers run in the drye places of the Wilderneſſe, whereby the people are both d confounded and comforted. Confounded when it is extreame, and of long continuance: comforted when though it bee much, yet is it not immoderate. This the Lord doeth at his pleaſure, when he will, and which way he will: and then he worketh the one and the other, when it ſeemeth ſtrange to humane vnderſtanding. With the turning of his hand, e light is turned into darkenes. When the Sun ſhineth moſt gloryouſly in the firmament, God commaundeth a colde vapour to f meet with a fiery exhalation, ſucked from out of the bowels of the earth, being full of chinkes, whereby the beames of the Sun enter in, and thereby calleth for Thunder and lightning, and ſo vppon the ſodaine the Heauens are ſpread ouer with blackneſſe. Seeing therefore wee are not able withall our cunning to find out the cauſe of theſe thinges, which are daiely before our eyes: what hope can we haue to come to the light of thoſe ſecrets which are not onely aboue the cloudes, but aboue the heauens? Were it not then a ſenſeleſſe thing for vs to cenſure the Lorde in that we know not.

3 *Teſhueth a ſhaah* the ſame with *ſhaah perſonare* to make a noice ver. 29, and ſo taken for the Thunder.

4 *Iun.* vnderſtandeth this noyce to bee of the winds. verſe 29

c verſe 30.

5 By light here vnderſtand the rain becauſe by the comming downe hereof the light ſhineth forth.

Verſe 31

d ver, 31, hee iudgeth the people.

e verſe 32 *Manibus obtegit lucem Trem. cappaiim caph* the palme of the hand, of *Caphaph curuare*, to bow. And ſo by *ſemecdoche* the whole hand.

f verſe 33 Chap 36.

Cvmata. 6.

BVt if thou ſhalt reply here, that the knowledge of the Raine, Thunder, Winds, and ſuch like, is ſuch, as wee are guided vnto, by the inſtinct of nature: I muſt returne it home againe vnto thee thus, That to diue into the depth of theſe thinges, as they are indeede, to procure vnto our ſelues ſuch an exact, and complet ſcience of them, as the Lord himſelfe hath, were wee adorned with the rareſt naturall

turall partes, with the moſt exquiſite skill and iudgement of the beſt, and moſt experienced heads in the world, could not for all that be obtained. Nay, man in his firſt creation, the Angels themſelues haue it not in that perfection I ſpeak off: but they both did admire it in the beginning, and the Angels do ſtill wonder at, and *g magnifie the Lords power and wiſedome therein. For the Lorde hath pitched his h pauilion there in the middle Region, of purpoſe to doe wonders, and ſuch as ſhall yeald matter of admiration and praiſe to all his creatures, accordingly as doth euery action of his, as well the leaſt as the greateſt.

* g Reuel. 14, 17.

h Verſe 29 The thunders of his tabernacle.

And verily for mine owne part though my skill in thoſe things be nothing inferior to theirs, that be the beſt naturaliſtes: yet notwithſtanding muſt I needs confeſſe, that as often as I thinke vpon them, ſo often do ſuch doubts ariſe, whereof by no ſtudy, nor conference I can be reſolued. Chap. 37

And thereby am forced to acknowledge the wiſedome of the Lord, not onely in theſe high myſteries: but in the vileſt, and baſeſt of his creatures, to ſurpaſſe my vnderſtanding, and ſurmount my wits. Hence it is that I cannot cal to mind the great raines, the mighty windes and Thunders of former times: but my hart i forthwith is aſtonied at his power that is ſo mighty, ſtriken with the terror of his maieſty that is ſo fearefull, and my mind pricked to the honoring of him, ſubmitting my ſelfe vnto him, in awe, and trembling, that is ſo glorious, and great euery way, in euery act, and worke of his, aboue that I am not able to conceiue.

i Verſe 1

CVMATA. 7.

BVt were it that I could ſee into all things, whatſoeuer they are that belong vnto them, euen as far, & as fully as the Lord himſelf: I ought notwithſtanding not ſo much the leſſe, but ſo much the more to admire and reuerence the Almighty, to commend and extoll his excellency. Chap. 36

For therefore it is, that the Lord giueth vs a ſight of his greatneſſe, though not in that meaſure before mentioned: but ſo as is more meet & requiſite for vs, that I ſhould be brought to a deeper conſideration of his worthyneſſe,

thereby to praiſe and obey his name, in more ample, and humble manner, then they, whom he hath not indued with the like vnderſtanding.

But this by way of digreſſion, becauſe a worthy obſeruation. Now to returne againe to my former purpoſe, and to ſhew further that we are not able to comprehēd the Lords power in ful perfection in theſe viſible works of his, or let it be if thou wilt his greatnes (for that this lodgeth in the lap of it, al the reſt of his proprieties) mark how he declareth it in the Thunder which goeth not forth without his cōmandement. [a] For this being his 1 mighty voyce is heard from one end of the earth vnto the other, pierceth with his lightning (being his younger Siſter, as firſt perceaued, but faſt conceaued, which is neuer diuided from him, but cleaueth vnto him like a twin in the wombe) into all parts [b] of the world, euen vnto the very bottom of the ſea, raiſeth fierce and raging tempeſts, cauſeth terrible waters [c] in exceeding great drops, and wonderfull aboundance to power down from Heauen; maketh the moſt [2] cruell and flinty hart that euer liued to ſhake, ſhiuer, and rent in ſunder with his horrible cracking, * [d] forceth the Lyons, how greedy ſoeuer of their prey, to get them packing to their dens, the Dragons and Eliphants which otherwiſe neuer part without giuing a deadly wounde to each other, to leaue their fight, the hardy *Oſtrich* which by meanes of his ſwiftnes, ſcorneth the Horſe, and his Rider, neuer looking behind him to ply him wings & legs, to toſſe & turmoyle himſelf in the aire, that he may betake him to his couert: compelleth the Hinds that do moſt hardly * [e] of all other beaſtes bring forth their young, to caſt their burden, breaketh in pieces the ſtately and durable Cedars, * [f] tumbleth downe to the ground the high Towers, 3 turneth vp by the roots the ſtrong Oakes, maketh the foundation * [g] of the huge Mountaines, and craggy Rocks, the very center of the earth, 4 Sea, and Land to tremble: and therefore as it is to bee receiued with due regard,

[a] Verſe 2
1 *Protinus horrifico tonitru cælum omne remugit: Bucha.* Pſalme 38.
[b] verſe 3
[c] Verſe 4

2 *Suetonius de Nerone* 60. *Imp.* 48. *mortalia corda ſtrauit pauor.*
* [d] Pſal. 29, 89 Deutro. 8, 15 *Fugere fera Virg.*

Verſe 2. *Shimhu ſhamaha, audite audiendo* heare diligently. *Beregen cum tremore of ragā tremere*, ver. 2 heare diligently with trembling.

* [e] Iob 39, 6, * [f] Pſal. 29, 5, 3 *Aut Athon aut Rhodopen aut alta Ceraunia telo deiecit Virg. lib.* 1. *Georg.* * [g] Pſal. 18, 7 4 *Quo maxima motu terra tremit.*

regard, and dread, and to bee esteemed as the marueilous worke of God, so is it such as may appeare by these wonderfull effects, as the causes thereof cannot be fully attained h vnto by the wisedome of man. I make no question but we may probably coniecture at some 5 causes of it: but the perfect knowledge thereof, depending vppon the Lordes power and will, and hee keeping from vs the sight of the middle Region, we canot haue, and see the error of those, that professe great skill this way. For they suppose that the thunder must take a time for generation, when the Lorde no sooner speaketh the word but it breaketh forth in a moment. Which may be truely auouched also if the Snow lying vppon the earth like Wooll, of the soft shewers which proceede of his fauour, of the violent, and tempestuous storms, tokens of his wrath compelling man, k and beast to his harbour, and not to dare to looke out of their doores, namely that the lord hath them at command in an instant. And this doth augment the greatnesse of the worke, being otherwise worthy of eternall praise and admiration, and declareth our vnablenes to come vnto the complet knowledge thereof.

h Verse 5. Hee worketh great thinges which wee know not.

5 *Plinie Natura. Hist lib.* 20 *Cap.* 43, rendreth sundry causes of the Thunder.

i ver. 6, for that which is there applyed to the Snowe may as truly be affirmed of the thunder, and the meaning ther is as Gen. 1, 3 concerning the light: namely as soone as euer the Lord commaunded snow to be, it was.

k Verse 7, 8 Chap. 37

CVMATA. 8.

PAsse we thē from hence vnto the a whirle-wind, which the Lord, when it is shut vp within a thick cloud, as it were in an inward presō, vnder many lockes and keies, causeth to issue forth with great force, and a mighty noyse, with aboundance of rain vpō the fal therof to poure down. And forthwith vpon it, the scattering North wind to come in, dispersing the Cloudes, clearing the ayre, drying vp the moysture, lessening the flouds, turning the earth which seemed before to be molten euen as wax against the sun, into as hard b a substance as the Clay in the middest of Summer, changing the liquid waters into as firme and solide a body, as the Iron, or Adamant it selfe: and though there be many clouds c threatning moysture, yet for al that it neuer suffreth them to take effect, but tossing them to and fro in the ayre, chasing them as a Partrich on the Mountains, leaueth them

a Verse 9

b Verse 10

c Verse 11

not vntill it hath wearied them in their course, driuen them to such an exigent, that they must needs yeald themselues and vanish away, euen those that are ioyned with Thunder & lightning, being the fullest, and forciblest of all the rest. Thus interchangably, now after this manner, now after that manner, doth the Lord by these Meteors bring to passe: whatsoeuer he hath before determined vpon the face of the earth. Sometimes for the good of man, as also for the good of the residue of his creatures, somtimes for his punishmēt, that in ꝑ variety of his works he might be brought to consider of his perfection, behold in the greatnes therof, his power, adore in the sundry effectes thereof his iustice, magnifie his superaboundant kindnes toward him, in those worthy blessinges of his, which he receiueth from that his throne and chaire of estate, the vpper region. I would haue thee Iob to waigh these things, and the course thou takest in the defending of thine innocency together in a ballance. Can this stand for a truth, that the Lordes Iustice being no lesse absolute then his power (which his visible works daily before our eyes do euidently shew to be of such admiration, that all the world would say we were stark blind if wee should deny it) is perfect and good, in the gouernment of the world: and that thy complaint also of the hard measure he offereth thee, is rightly framed? May this be, God is aboue the heauens, *Iob* sits vppon the earth, which is the Lords footstoole, and yet is *Iob* able to teach God how to rule in equity? Is it credite ꝑ *Iob* which is not able to climb vp to the Cloudes, nor come to the cause of their effectes, should ascend vp vnto the Lords high Tower, and knowe what purpose he hath in his afflictiō? Be admonished therfore to looke better into thy booke of accountes, and to cast ouer thy reckoning againe and againe in the closet of thy conscience.

a Verse 12

b Verse 13

c

d Verse 14

CVMATA. 9.

Chap. 37

FOr surely thou hast done it too slightly, if thou finde in thy valuation, that thou art able to set God to schoole, and read him a lecture for the due administratiō of iustice: that there is nothing in God, but thou art capable of it, be-

cause

cauſe euen this that is ſo common thou art ignorant of, how the Lord will diſpoſe[a] of the matter which he draweth vp vnto him, by the beames of that great and goodly light of his: whether he will conuert it to the benifit or detriment of the inhabitants of the earth? whether he will cauſe it to deſcend down again in the nature of Rain, Haile, or Snow, or turne it into wind, or reſerue it to make Warre with the wind, thunder, lightning: [b] whether it ſhal fall down there, where it was fetched forth, or in ſome other place? whether it ſhall be contained in a Cloude a long time, and the ayre cleared after a ſort, or the Heauens being changed into blackneſſe, ſhall diſtill downe againe ſhortly after it is taken vp? Of theſe ſmall things, meere trifles in compariſon of that great point, what belongeth vnto him in his afflictions, and iudgments, which thou preſumeſt to enter into: thou art as much to ſeek, as to number the drops of the waters which he lifted vp aboue the *[c] heauen, when he made a ſeparation between them, and theſe below: or if thou haddeſt bin preſent with him in his creation, to haue ſet down before hand definitiuely, & for a certainty, what he intended in that diuiſion. Neither art thou able to attaine vnto the naturall reaſon of the changing[d] of the clouds[e] (being a thing ordinary and vnuſual) in the ayre, which are no leſſe in quantity doubtleſſe, then the large Sea: the end wherof neuer any ſhip-maiſter could find out, and therefore would drown the whole earth in a momẽt, were they not reſtrained by the Lords infinite power. This is all thou canſt ſay for it, that they depend there by vertue of the word (howbeit this reaſon is aboue nature) which God ſpake in their creation: Let there be a *[f] ſpreading ouer of the ayre betweene the waters and the waters: which how can it be in reaſon, when the ayre is thin and light, ſuch a body as there is not the leaſt waight but pierceth through it, & had need be exceeding ſtrong and ſolide to containe ſo huge a burden, heauier doubtleſſe then many mountains, ſo many ſmal drops, whoſe nature is to get out at the leaſt cranny. This matter therefore is aboue reaſon, & canot be apprehended

[a] Verſe 15

[b] To make the light of his cloud to ſhine forth. Verſe 15

*[c] Geneſ. 1 verſe 6, 7

[d] In the Gene. the variety of the cloud, but in the originall *Mipheſei* of *Palas libramentum* a waight or ballance. Verſe 16

[e] Verſe 16

*[f] Geneſ, 1, 6 *Rakiah* of *Rakah expandere* to ſtretch out And ſo the *Septuag.* conceiued of it, and therefore termed it *Stereoma* of *ſtereos* but *ſolidus* maſſy.

but by faith. For that the hand of the Lord beareth vp the Cloudes, that his will is they ſhould not come downe, but ſtay there, are not ſufficient arguments in the vnderſtanding of a meere naturall man: neither can hee reſt ſatisfied therewith, but remaineth vncertaine ſtill, vntill hee haue apprehended ſomthing by his outward ſenſes, which may perſwade him therevnto, becauſe hee holdeth this as a ſure principle, that a man can vnderſtand nothing truely, but what hee firſt infallibly comprehendeth a thereby. For the intellectuall knowledge of a thing (ſaith he) dependeth vpon the ſenſible knowledge, either of the ſame thing, or of ſome other that bringeth vs vnto it. By the latter of theſe two, we are guided vnto the knowledge of God. For by his effectes we are led to ſee what he is. But neither of the two, how the Clouds ſhould remaine in the ayre without ſomwhat ſenſibly to reſt vpon. The effectes thereof ſhew it not, and the cauſe thereof is vnknowne any further then this, the Lorde hath appointed it ſo, which may as well bee alledged for any thinge that is done vnder the ſun. And this anſwer implyeth in it, that it is a miſtery, which the Lord hath reſerued vnto himſelfe, and denyed vnto all men, that if wee would conſider well of the Lords workes, wee ſhould perceiue not onely thoſe things which he doth in the Cloudes aboue (where it would appeare that hee is admirable e indeed if we might beholdal, or but apart of ꝑ he there doth) but euery one of theſe here below to be a wonderful work and far beyond our capacity. As namely, the compoſition of mans body, which for the perfection of the worke, ſingular comlineſſe and beauty thereof, is rightly termed a little world, and the conſtitution of the ſame, no leſſe beyonde the pitch of our wittes, as not conceiuing the cauſe of the heat f of the body more in the outward parts when the wind in the South is calme, then when it is loud and bluſtering. The cloudes which before were diſperſed, now gathering together, keeping away the quicknes of the aire, and cauſing a reflexion of the ſunne vpon them, which being well warmed, maketh vs no leſſe warm then doth a pan of coles

a *Nihil eſt in intellectu quod non prius fuit in ſenſu Ariſt. Phyſ. lib. 1. de Anima 2.*

e *Mirabilia perfecti ſcientis.* The wonderous works of him that is perfect in knowledge. verſe 16

f Ver. 17

the

the bed that is vnder it, and through there excluding of the coole ayre from vs, causeth vs no lesse to sweate then they that are shut vp in a close house, which hath a great fire in it, may be a reason of the present heate of the body, but of the sodaine alteration thereof from heat vnto colde, in respect of the principal cause, which is the change of the weather, no reason can be yealded. Which argueth the ignorãce euen in those things that belong chiefely, & most properly vnto him: and againe, the most perfect, 3 and all sufficient vnderstanding of the Lord euery way, that hauing indued man with such excellent wisedome, hath notwithstanding better skill in the state of his owne body, then he himselfe.

3 According to that which is written in the former verse being the 16. of him that is perfect in knowledge

Cvmata. 10.

THus impotent and weake of iudgement art thou *Iob* when thou descendest into thy selfe, and there makest triall of thy cunning: but alas, how poore is thy learning, when thou lookest vnto higher matters, and ascendest vnto the firmament [a] that is next aboue the clouds, and lyeth betweene them and the Stars, which is so large & ample, that it couereth the earth from one end of the World vnto another alouer, & is a fairer ornament vnto it, more beautifull to the eye then the most costly canopie in the world: much more thin and subtill then the ayre below, and yet far stronger then it: neuer was Saphir stone or Cristal more cleare, and yet neuer Adamant more firmely compacted together, euen like vnto the matter of a Looking-Glasse when it is in the melting, of passing brightnesse, lying also close together, as all things that are molten do, and therefore as fast and surely conioyned together, as Iron when it is souldred into a Rocke with lead.

Chap. 37

[a] verse 18 *Shethakim* of *Shathak contiuere*, shewing the teunity of it, in latin either the skie. *Cælo tegitur qui non habet vrnam.*

Couldest thou haue framed such a piece of worke haddest thou bin with him in the beginning? or couldest thou now make the like if need were? I am such a dullard, and [b] so grosse of vnderstanding, that I am able to say nothing belonging to these things, and so in like manner am I [c] able

[b] verse 19

[c] Verse 20

to anſwer nothing for my ſelfe when the lord that is of infinite wiſedom and iuſtice afflicteth [c] me: & I dare auouch there is no man of iudgment but is of my mind, and thinketh if hee ſhould not onely ſtand out againſt him himſelfe with open face, but deſire to get another to ioyn with him & mutter likewiſe againſt him in a corner, both which thou doſt; he muſt needs be confounded with the maieſty of his preſence. Teach [d] me therefore I pray thee, with theſe that ſtand by, ſo to order our words when we come before the Lord, and ſo to diſpoſe of our defence, that wee may ſee it will be accepted; and as in the beginning, ſo now againe I promiſe thee that I will for my part (and I make no doubt but they will doe ſo too) ſtand forth to iuſtifie thee. Yea, (though it be ſuch a matter as maketh me tremble to ſpeak of it) euen before the Lord himſelfe, that is moſt feareſull and terrible to them that contend with him. But thou art a man of a more pure conſcience, paſſing rare partes, and therefore doſt not feare any thing.

[c] Verſe 20

[d] Tel vs what we ſhall ſay. Verſe 19

Cvmata. II.

Chap. 37

BVt all this while (to ſay nothing becauſe it is inuiſible of the exceeding glorious ſeat of the Angels & ſoules of the Saintes, which notwithſtanding howe ſpacious, a ſpectacle ſoeuer, is not of compaſſe, nor ſtate enough to contain all the Lords counſels) my ſpeach hath not reached ſo high, as to the loweſt of thoſe ſhining [e] lamps of heauen, being a viſible place, and ſuch a one without the which the light of the Candle of our eye could no longer burne. Howbeit in this ſubiect (becauſe *Eliphaz* hath been large in it) I wil vſe one inſtance onely, but ſuch a one, as ſhall ſo cut the combe of that high conceit of thine, that thou art wiſer then God, more righteous then hee, that after thou haſt hearde it, it will make thee leaue thy crowing in like ſort all the daies of thy life.

[e] verſe 21, 22

Zahab aurum gold verſe 22 becauſe the clearing of

The North wind comming in with his golden blaſt, chaſing away the clouds, and purging the ayre of all that may hinder

the heauens comming from the North, is like vnto the colour of Gold.

hinder our ſight, art thou able *Iob* with open eyes ſtedfaſtly to behold the bright beames of that glorious creature of God, the ſun ſhining at noone day in the Heauen? Can it be then that thou ſhouldeſt be able to beare the maieſty of the Lordes preſence that is tenne thouſand times brighter? Can it be that thou ſhouldeſt ſee [f] further into the matter of equity then he doth, that is of that excellēt glory? Leaue off therefore thy contending with God. For beſide that he is a conſuming fire to all ſuch, hee hath all power [g] in his hāds, inſomuch that thy very own ſtrength lyeth in him to diſpoſe of as he liſteth, to withdraw frō thee when he pleaſeth; neither do thou beat thy brains any longer about his counſels, for he hath hidden them in a [h] bottomleſſe depth: And look, looke I ſay, vpon the Lordes mercies how they ouerflow, & ceaſe to conceiue of him as a rigorous Iudge, or vniuſt in his afflictions. Laſtly, let this compaſſion of his that he hath ſpared thee from deſtruction, hauing been ſo preſumptuous, moue thee to conceiue more meanely, nay, more odiouſly of thy ſelfe & more reuerently [i] of his glory (and to this ende haue I preſſed thee ſo much therewithall) leaſt he vtterly caſt thee off. For they that will lift vp themſelues aboue their maker, deſerue no other fauour but to be throwne out as fuell for Hell fire.

[f] Verſe 23

[g] He is excellent in power Verſe 23

[h] He is excellent in iudgment, he is aboundant in Iuſtice, v, 23

[i] Verſe 24

The Lord. That this controuerſie might haue a finall ende between you, without any further contention, and remain in perpetuall record for inſtruction to all future poſterity, as alſo that thou (O *Iob*) mightſt haue a more effectual feeling of my greatnes & righteouſnes aboue thine owne, I whoſe name is *Iehouah*, [k] ſignifieng that I am he onely which hath a being, without whom nothing in heauen or earth could remaine or bee, from whom whatſoeuer vertues man is adorned withall do proceed, which name is a pledge euermore of my fidelity in the performance of my promiſſes to my ſeruants, and none to be forſaken that cleaue vnto mee: which is a name of terrour, [l] and [m] renown: (I ſay) whoſe name is *Iehouah*, am heere deſcended downe in a whirlewinde, accompanied with [n] thunder, lightning [o] and great raine,

Chap. 38

[k] *Iehouah* of *haiah* to be, for that he giueth being to all things.

[l] Geneſ. 15.7 & 28, 13, Exod. 6, 1

[m] Exod. 4. 22 & 5, 1.

[n] Exod. 6, 3 & 14, 4

[o] 1 Sam. 12, 17 Ezech 1, 14

raine: and do ioyne with *Elihu*, and will prosecute the matter of thy power as a warrant for the truth of his doctrine spoken to this purpose.

b Verse 2

The b cause that moueth me vnto it, is partly the vnaduised speeches voyde of vnderstanding and iudgement, which haue eftsoomes slipped from thee, and among many others worthy of reprehensiō, those which thou hast spent about inquiring into the reason of thy visitatiō, which thou oughtest not to haue done. Specially both to demaund the question, and resolue the doubt, and to determine in such manner, as that it is not for thy sins, making thereby thy selfe no sinner, putting thy auditory in doubt, whether originall corruption, were a sin deseruing punishment: and not contenting thy selfe with thy affliction vntill I had reuealed it vnto thee. As being ignorant that my iudgments how secret soeuer they are, yet are they alwaies iust.

And partly, because through thy so immoderate complaints and so without al measure of thy calamity, thou hast offended the hearers, and made them to thinke that the Lorde (in thine opinion) did put no difference between the good and bad, but did handle them both alike, ayming at one and the selfe same end in each of them. And partly for thy so eager defending of thy innocency, and that without all measure, as hauing neuer done with it, neuer spoken enough of it, together with an vtter forgetfulnesse of my righteousnesse: Whereby thou hast giuen an occasion to al that heard thee, to conclude from thine owne mouth, that thou holdest thy selfe more righteous then I: confirming them likewise in this their opinion, by challenging me often very boldly, without all reuerence and dread of my maiesty, to giue thee a day of hearing.

Thus hast thou by thy vnskilfull, and vndiscreete carryage of thy cause, both obscured thy selfe, defaced thy religion, and also impeached my iustice, weakened my power, darkened the brightnesse of my glory and renowne. And thus farre haue I suffered thee, answering nothing in

mine

myne owne perſon, to thy obiections made againſt me vntill now : and that onely in a word. Now then giue mee leaue a little to reply vnto thee, and prouide thou thy ſelfe by all meanes, gather thy ſtrength together, ſtirre vp thy wittes, take courage vnto thee, and anſwer me. Firſt of all, I would gladly know of thee, that ſeeing I made Man of the earth, how it could be that I ſhould haue thy helpe or counſell, or any Man beſide, when I founded the ſame? Thou profeſſeſt thy ſelfe a great Wiſe-man, and wilt teach me how to gouerne: I pray thee reſolue mee this doubt: what [c] ſquire or line vſed I for the faſhioning of the worke being ſo comely, or the hand of what Maſon or Carpenter called I for, to lay the corner ſtones and pillers for the ioyning together, & ſupporting of the whole building, or of what matter they were off? For the earth being the foundation [f] of the Worlde, and that vppon which the heauenly ſpheares are turned about; the other three elements of water, ayre, and fire, doe leane, and being of it ſelfe of that exceeding great waight: muſt it not of neceſſity be both well vnderdroped, and firmely compacted together?

[c] Verſe 3

[d] Verſe 4

[e] Verſe 5

[f] Verſe 6

Looke vppon the gliſtering Starres, [g] that are wont to ſhew themſelues ſo bright and cleare before the morning, do they not in their ſhining commend the excellency of the worke of my creation, and proclaime my praiſe throughout the World to be ineſtimable? So likewiſe, doth not that innumerable hoſt of Aungels, the Nobleſt of all my creatures, and neareſt vnto me and in that reſpect my Sons, extoll me for my vnſearchable wiſedome therein? And thus they did forthwith after I had framed the Heauen and the earth, applauding my skill, and greeting me with praiſe.

[g] Verſe 7

So did the heauenly bodies in like manner, lighting vp their Torches all at once, ſtanding euery one in his due order, flaming forth diuerſely in an equall and diſtinct ſort the one from the other, make a ſweete harmony and ſong

of degrees lifting vp their voyces in their kind, in the highest note of admiration.

But though the diuine ſpirits and celeſtiall company of heauenly Souldiers, did vppon the ſight of that exquiſite worke of ſixe daies, ſound forth with ioy and gladneſſe Hymnes of holineſſe, reuerence, and honor vnto my name: yet far was it from them to take vpon them ſuch ſtate as thou doſt, namely to ſeem companions and equals with me in the worke, or to intrude themſelues into the poſſeſſion of my prerogatiue, titles of Creator, Gouernor, & Diſpoſer of the world.

Now from the ſtars and ſeat of glory, go we back again
[h] verſe 8 to the Sea, [h] an element adioyning to the earth, where we began: and tell me when it proceeded forth in mighty and violent ſtreames out of the womb of the deepe, and that in ſo great aboundance, as it threatneth the couering of the face of the whole earth, as before? Shew mee withall whoſe helpe I vſed for the ſhutting it vppe within certaine boũds? And to ſpeak as it is, the diuiſion of the Waters being made in a moment, and the ſtruggling of this great Babe the ſea, at the ſame inſtant: if neede had required and helpe might haue beene had, how could I ſo much as haue conſulted with any, much leſſe haue obtained ayde for the ſtaying of her huge waues, ſwelling vp to the Heauens, and ſwallowing all?

No, no, there was none that had or could haue a hand in it but my ſelfe alone. I tooke her as ſoone as ſhe was borne, how vnweeldy ſoeuer, and bound vp her feete from ſprawling any further then the lap of the ſand, and ſhore of my
[i] verſe 9 decree. I alone lapped her in ſwadling cloutes [i] couered hir face, and laid her in the Cradle of the thicke Myſtes, which
[k] verſe 10 I haue appointed as Chaines [k] to reſtraine her force. I haue
[l] verſe 11 cut out for her a Channell to walke in, and ſet my [l] commaund vpon her backe, that for all her big and lofty lookes, ſhe offer not once, no not ſo much as the breadth of a naile to exceede her compaſſe, though fixed in plaine and euen ground

ground, as oftentimes it is, where is nothing to make reſiſtance, euen as if the hard and high Rockes, or ſtately hils mounting vp to heauen, were oppoſed againſt her to keepe her in.

CVMATA. 2.

THY dayes are nothing to the creation of the World, & the creation of the world nothing to my eternity: Is it likely then, that thy experience ſhould bee more then mine, to rule and gouern? Is it likely that thou ſhouldeſt cõmand the Sun [a] to ariſe at thy pleaſure, appoint it a place where, and when to come forth, that was ſo long before thou wert borne: or ſet him downe a better courſe, for the diſcouering [b] of the works of darkeneſſe committed vpon the earth? Chap. 38 [a] Verſe 12 [b] Verſe 13

Specially when as his beames now go from one end of the ſame vnto another, reach vnto the very vtmoſt partes thereof, & ſuffer nothing to bee hid from her light? when as in the night [c] the earth ſeeming to be as a lump of clay in the hand of the Potter, without all ſhape and forme; his beames, euen as the hand of the Potter the Clay, bring it to a paſſing comlineſſe, and make it like vnto the curious worke, and ſundry coſtly colours of the Painter, which hee had ſhadowed before with ſome courſe cloth? [c] Verſe 14

And thus changing the earth [d] put a cleare difference betweene them (as altering therein the hew of them that were iolly fellowes in the dark, none otherwiſe then long wearing doth a garment) & the Godly, that ſo theſe may produce their euidences againſt them, for the hauling of them to the iudgment ſeat, whereby the knot of their confederacy may be layed open, their power broken, & their pride cut downe by the Sword of Iuſtice. [d] Verſe 15

There is as little probability for it, that thou ſhouldeſt be able to deſcend downe into the bottome [e] of the deepe Sea, take a viewe of her Springes, and empty her [e] Verſe 16

f Verſe 17, 18 her Channell of Waters, or f into the loweſt partes of the earth, where is ſuch darkeneſſe, as Death may ſeeme to haue builded her Chambers there, to behold the mineralles and ineſtimable treaſure that lyeth hidde in the deepe pla-

g Verſe 19, 20 ces: g or thither whether the Sunne and night goeth when they leaue the Climatte where thou inhabiteſt. For the knowledge of theſe thinges requireth more antiquity then the ſtate of the World it ſelfe, which when it was framed

h Verſe 21 alas poore man thou knoweſt h not thou ſhouldeſt haue any being at al, much leſſe liue a long life, to come to an experimentall vnderſtanding of them, if ſo bee that might bring it.

Cvmata. 3.

Chap. 38 ALL this while I haue inſiſted in matters belonging to the creation of the World, now I come to ſuch as belong to the gouernment of the ſame, and thoſe very familiar and vſuall: ſhew me therefore *Iob* where is my armo-

a Verſe 22 ry where I lay vp my weapons of ſnow, a and Haile, which

b Verſe 23 I keepe alwaies in a readineſſe for mine enimies, b howe

c Verſe 24 the lightning ſhould breake through the thicke cloud, or

d Verſe 25 deuide in ſunder the furious Eaſt winde? Who but my ſelfe can ſo place the Spoutes d in the Cloudes, that they

e verſe 26, 27 ſhoulde poure downe Raine in ſuch aboundance to the making of the barren Wilderneſſe e moſt plentiful, and yet leaue the Vallies to be ſcortched of the Sunne; ſo diſpoſe the Thunder and the effectes thereof, that it ſhould bee in one Countrey, and not in another, in one Citty, and not in the next adioyning vnto it.

f verſe 28, 29 Canſt thou aſcribe the cauſe f of the Raine, Dew, Froſt, Ice, and the congealing together of the deep Waters, that for all their largeneſſe and profundity become like vnto

g verſe 30 the hard g Marble Stone to any other then to me? Doth it not reſt onely in my power, and prouidence, that there ſhould be an order kept in the falling, and a time appointed for the comming downe of theſe?

And

And though I obſerue an order, and ordaine a ſeaſon for theſe, yet what man is there, that is able to define the maner, the meaſure, the place, the time preciſely, when theſe ſhall deſcend? The foure Seaſons [h] of the yeere, *differing the one from the other, the pleaſant Spring, guided by the 1 *Pleiades*, the cold Winter ruled by 2 *Orion*, that draweth together, & bindeth the earth (as it were) with cordes, hote Summer, ſwayed by *Mazzoreth*, as the 3 Dog ſtarre, bluſtering Autumne, gouerned by 4 *Arcturus*, with his conſtellation, together with the great Beare, are ordered by mee vnder the conduct of theſe. Neither maieſt thou, or any man, alter them from that courſe which I haue appointed, diſpoſing them ſometime after this ſort, and ſometime after that ſort, and not tying my ſelfe to any ſet rule.

h verſe 31, 32. * Geneſ. 1, ver. 14, 15. 1 *Vergiliæ*, ſeauen ſtars. 2 In his girdle are the bright ſtars called our Ladies waine. 3 *Canis maior*, or *Sirius*. 4 *Bootes Latinè*, his conſtellation cõſiſteth of 22 ſtarres. This ſtar ſeemeth to bee named before the reſt, and for all the reſt, becauſe he is firſt ſeene next vnto the tayle of the great Beare, whoſe conſtellation wee call *Charles waine*.

The cauſe alſo why the [i] Heauens ſhould alwaies goe round, the Planets be euer in motion, the one this way, the other that way, and yet keepe a conſtant courſe, what are the effects that they worke when they raigne, what order and time they keepe in theyr raigning, what power they haue ouer the inferiour bodies, as to ſay certainely thus it is, theſe vndoubtedly be their opperations, is vnknowne vnto thee. Thou canſt not affirme there is no more to be learned this way, then that thou conceiueſt, thou canſt not giue a particular inſtance, what ſhall be wrought when ſuch a Plannet raigneth.

i Verſe 33

Cvmata. 4.

THy [a] power commeth as ſhort as thy knowledge, thou canſt not cõmaund the Clowdes, nor the Lightning, and for that knowledge to which thou haſt, haddeſt thou it not from [b] me? But for [1] thy power, canſt thou tell which way to make the Heauens as Criſtall, or elſe to cauſe the tables of the clowdes to power [2] downe for the binding together of the duſt, as the leauen doth the meale, and faſtening together of the clots rent aſunder before, and

Chap. 38. a verſe 34, 35, b verſe 36. 1 *Ieſapper*. verſe 37

2 *Shacab* is ſo vſed Exod. 16. 13. verſe 37. *Huius*, cap. 38

ſcattered abroade with the drought.

Take therefore theſe things vnto thee, as lights to ſhewe thee thine owne ignorance and wants, in reſpect of me. And if my power in the creation of the world may not ſatisfie thee, then looke into my wiſedome, in the vniuerſall gouernment of the ſame: and if this neither may not ſuffice thee, attend while I declare vnto thee in ſundry particulars, together with the former, my goodneſſe alſo, that ſo thou maiſt vnderſtand at length, that foraſmuch as thou commeſt ſo much behind me in all theſe, thou maieſt acknowledge, it cannot otherwiſe be, but for Iuſtice likewiſe thou muſt needes giue me place.

VVherefore, hauing gone through the Heauens, the Ayre, the Earth, the Sea, the Deepe in the generall, I vvill nowe make it manifeſt in more particular manner, that ſo thou maieſt haue no way left thee to auoyde my arguments, but muſt of neceſſitie be driuen to yeelde that thou art conuicted.

CVMATA. 5.

Chap. 39. a verſe 1, AMong the Beaſtes, the a Lyon, the King ouer all the reſt, beeing inſatiable, both the olde and the young, vvhich walke in the Deſerts in troupes I ſatisfie, prouiding them foode enough in the barren Wildernes, ſo that they range not out from thence. I teach them to keepe themſelues cloſe, and to b couch downe in their Dennes and lurking places, whereby they may ceaze vpon the pray, which I offer vnto them daily in ſuch plenty, that they are glutted there-with. Where haſt thou to fill the bellies of theſe, ſo many Heardes, ſo many Droues, that a whole Country would not containe them, a worlde of prouiſion content them?

b verſe 2.

c verſe 3 Among the Birds, the c Rauen beeing moſt rauening & greedieſt, I feede aboundantly with his young, euen then when there is no hope. Theſe crying vnto me for theyr releeſe, I ſupply theyr neede to the full, I am better vnto them then their owne Dammes that beget and hatch them. For

I harken vnto their complaint, and fill theyr crops with my hidden treaſures.

Couldeſt thou deuiſe, how eyther to furniſh the old, being great deuourers, and whereof all places are repleniſhed, liue very long; are not diminiſhed, but multiplieth dailie, becauſe of theyr great ſubtiltie and fore-ſight, with neceſſarie foode, if the charge thereof were committed vnto thee? Or elſe, when they leaue their young deſtitute, giuing no eare at all to their pittifull lamentation, couldeſt thou inuent any meanes, for the preſeruing of the liues of the yoũg that were neuer fedde by their Dammes?

The [d] Wild-goate, and the Hinde, that ſo hardly bring foorth theyr young, diddeſt thou preſcribe them a time for it? Though thou obſerue their [e] rutting time neuer ſo well, canſt thou ſet downe the very moment when they ſhall calue, that ſo thou mighteſt prouide for them the hand of the Midwife? They that ſee them in their [f] trauell, would thinke it vnpoſſible that both they and theyr young ſhould ſcape without death; yet I ſo order the matter, that their labour is no ſooner ouer, but all theyr griefe is gone, and that their young come forth into the world without any [g] bruſe, hurt, or blemiſh at all: yea, ſo farre are they from any maime or impediment, that for nimbleneſſe and ſwiftneſſe they excell.

d verſe. 4

e verſe 5

f verſe 6.

g verſe 7.

The [h] Wilde-Aſſe and Vnicorne will not beare the yoke, they haue not their vntractable nature from man. The one, hee regardeth not the fatnes of the Valleyes, contemneth the ſocietie of men, liueth onely, and delighteth himſelfe with the gleaning of the parched Wildernes, and as barren (in a manner) as if it had beene ſowne with ſalt. The other, though hee bee ſtrong to labour and till the ground, yet ſo ſauadge is hee, that hee will ſooner die then be drawne vnto it. Is it in thee *Iob* to ſuſtaine the life of the Wild-Aſſe with ſuch ſlender repaſt, or to beget ſuch wildnes in him, and in the Vnicorne?

h verſe 8, 9, 10 11, 12, 13, 14, 15.

CVMATA. 6.

I Cloath the a Peacock,& not man,(not *Adam* in the ſtate of his innocencie, (all that he did was to giue a name vnto it) much leſſe then *Iob* ſpringing from his loynes in his corrupt eſtate) with that ſurpaſſing, pleaſant, and beautifull array, with thoſe ſhining and gliſtering colours. I put on thoſe 1 partie-coloured feathers of the Storke, and thoſe great and braue 2 pinions of the Eſtrich. Into the Storke I infuſe ſuch a ſingular care and loue to his 3 Guides and 4 Dammes, ſuch a wonderfull forwardneſſe to ſupport and comfort them in their neede, as is rarely found among the ſonnes of men. Into the Eſtrich ſuch crueltie, that ſhee forſaketh her neſt without all regard, and giueth no care to the * pittifull cry of her young: yet for all that I preſerue * thē vnder my wings, hatch them, feede them in ſuch ſort, that they grow greater then any Birde, taller then the Horſe and his Rider, and ſwifter to of foote then hee, though neuer ſo excellent, neuer ſo much vſed to the race, yea ſuch as ſcorneth him for a Lubber.

And as for this noble creature the b Horſe, with the Hawke and Eagle, whence haue they theyr courage, valour and ſwiftnes? Thou ſeeſt *Iob* how terrible the Horſe is, his neying like vnto the thunder, his c ſnorting, the toſſing and flinging of his head, the trampling & ſounding of his feete, like vnto the ruſhing in of ſwarmes of 5 Locuſtes, the ſight of the ſword, the ratling of the ſpeare, the noyſe of the trumpet is his delight: When hee heareth the ſhouting of an Armie a farre off prepared to battle, no kirbe can reſtraine him, but 6 flings away, and 7 voydes ground to goe againſt it, as faſt as if hee flewe in the ayre, and ſtriued to match the 8 North winde in fierceneſſe. Can hee haue theſe thinges from thee, that art of leſſe force and celeritie?

CVMATA.

Chap. 39. a verſe 16, 17 18, 19, 20, 21.

1 *Pelargos*

2 *Premia, cornes bellicos, et galeas adornantes, penna. Plin. Natur: hiſt. lib.* 10. *Chap:* 23.

3 *Feſſos duces ad terga recipiunt. Plin. li.* 10, *cap:* 23

4 *Genetricum ſenectum inuicem educant ibid:*

* Iob, 30, 29, Micha, 1, 8. The word is *Iahauah* in theſe places, & heere in this, yet diuerſly tranſlated, as ſometimes an Owle, ſometimes an Eſtrich.

* Eſtrich by ſundry Interpreters.

b verſe 22

c verſe 23, 24, 25, 26, 27, 28,

5 Such as *Gualt:* vppon *Ioel* reporteth to haue come into Germany anno: 1545.

6 *Curſibus auras pronocat Virus Geri:* 7 *Vix ſumma veſtigia ponit arena.* 8 *Qualis Itiyberboreus aquilo cum denſus ab oriu incubat.*

CVMATA. 7.

THe Hawke he mues himselfe, and [a] gets him into the South. VVhere hath hee this vnderstanding, where this knowledge to finde that his pray is there, and so betake him to his winges and followe after it? Can hee receiue it from thee that art * lesse prouident?

The [b] Eagle, that is the hardiest of all Birdes, and yet but 1 small in quantitie, which taketh her flight and soreth aloft, higher then any fowle, which abideth and buildeth in the toppe of the steepe and craggy Rockes, discrieth the carkasse a farre off, feedeth her young with blood in steade of water, had shee these properties of 2 magnanimitie, wisedome, 3 sharpnesse of sight, 4 crueltie from thee? Nowe then, what sayest thou to all these thinges, is there not some misterie in euery one of them, more then thou art able to attaine vnto?

Couldest thou haue framed the world, disposed and ordered the same in better sort? Couldest thou haue made it more rich, more comlie, couldest thou haue prouided for euery creature therein more conueniently, for any more bountifully & costly then I haue done? Canst thou charge mee with iniustice in any one thing in this large recitall that I haue made? VVhere doost thou finde in all this Catalogue which I haue vsed, crueltie, oppression and tyrannie, such as thou throwest vppon me in regard of thy selfe? Nay I will yet goe further with thee, art thou able to giue me one action that euer I did, since I first framed the world, where I haue not shewed my selfe exceeding * pittifull, tenderharted, full of compassion when an offence hath been committed against mee, slowe to displeasure, of power to forbeare anger, easie and readie to forgiue whatsoeuer hath beene amisse?

Behold therefore more cleerely then in a Cristall glasse my wisedome, both in the creating, and also in the disposing

Chap. 39, a verse 29.

* Ierem: 8, 7, verse 30. 31 32, 33.

1 *Valeria minima magnitudine. Plin: lib. 10, cap: 3: Menethos elachistos. Arist: hist: ani. lib: 9 ca. 6.*

2 He is not afraid of thunder, *Negant hanc aliter fulmine exanimatum ideo armigera Iouis.*

He fighteth with Dragons, *Esti aetos kai dracoon Polemia. Ari. hist. Anni: lib. 9 ca. 4.*

He prayes vpon the Serpent. *Trophen poieitai Tous opheis exuoopesiates.*

4 She killeth her young that cannot looke with opē eyes vpō the sunne without shedding of teares. *Apoctieinei ta tekna oon oi ophthalmoi pros ton helion dakrusosin. Arist. ibid.*

* Exod 34, 6, 7.

sing and ordering, as well of the dumbe and insensible creatures, as of those sensible creatures now mentioned, is more then thou art able to comprehend. And therein consider, that the misteries of my high counsels, which I haue decreed vpon the sonnes of men for their gouernment, be too farre aboue thy reach; my prouidence likewise for my children, my iust dealing toward my seruants, my compassion toward my beloued, the stampe of mine owne Image, beeing such & so great as thou hast heard toward the vnreasonable creatures, must needes be very large and aboundant.

CVMATA. 8.

Chap. 39. verse 35

BVt what meanest thou *Iob*, art thou blanked alreadie that of late wast so bold? Hast thou now neuer a word to say, that wearied'st mee heeretofore with thy sutes to dispute with thee? Must I now after so long discourse, waight and stay for thine aunswere, call vpon thee againe for it, that wast so full of arguments vnto thy friendes in thy defence, before I can haue it?

The multitude of my Obiections peraduenture confoūdeth thee, or perhaps they are too deepe for thee, or so waightie, and such manifest truthes, as no reply can be made to them, or else thou art rauished with the admiration of them. Waigh then with thy selfe how vnequall GOD and man are matched together in disputation, waigh with thy selfe, how short thy wit is, howe shallow thy iudgement in respect of the Lords? And then looke backe vpon thy follie, in beeing desirous to contend with mee, thy vnaduisednes also to take vpon thee to instruct me in my office of gouernment, and thy want of vnderstanding, to thinke thy selfe able to diue into the depth of my bottomlesse counsels, thereby to fore-see my drift in thy visitation. But if the multitude of my Obiections ouer-whelme thee, take any one of them, the weakest and meanest as thou suppos'st of all the residue, disproue that, convince me of defect, eyther of power or wisedome, prouidence, iustice, mercie therein, or else find out all the hidden vertues that are in it.

Take

Take thy choice of theſe two, doe one of them if thou canſt, which if thou canſt not, yeelde thy ſelfe in a fault for that thou haſt ſo often called my righteouſnes into queſtion, ſtoode ſo much in the defence of thine owne righteouſnes, complained ſo much of thy affliction, and ſearched ſo farre into my ſecretes, beeing moſt difficult, altogether impoſſible to be waded into of any mortall man.

Iob. I acknowledge my vilenes and baſenes, in compariſon of thee (my Creator) which art farre more excellent, perfect, and holy, then any of thy creatures: of more iudgement alſo, and wiſedome in thine aunſwers, of more authoritie and equitie in thy gouernment, as making all things in Heauen and Earth to ſtoope at thy becke, and to be ſilent before thee, as ruling ſo, that no man may iuſtly conceiue the leaſt diſlike, no not in any one particular action of thine. And therefore I heere promiſe, before thy great and fearefull Maieſtie, (that may it pleaſe thee to aſſiſt mee with thy grace) that I will abſtaine heereafter euen from a good words, and 1 true aunſwers, which may ſeeme to carrie any ſhew vnto men, to derogate neuer ſo little from thine either iuſtice or wiſedome, or power, or mercy, or elſe prayſe and exaltation.

Chap. 39. This Iobs repẽtance is but in part, for here is an acknowledgement only of his wãts, no cleere confeſſion that he hath offended, not that humiliation of hart, nor cõtrition, which the lord requireth of his obedient ſeruants, & he afterwarde ſheweth foorth, chap. 42. a verſe 37, 38. 1 Hee promiſeth fayre for the time to come, but that is not enough, without a bewayting of his ſinnes paſt.

Syrraxis. 19.

Perſons. { *The Lord.* / *Iob.* }

The Lord. BVt that thou maiſt be as yet more humbled through the ſight of thine owne weakenes, make a more euident, plaine & particular confeſsion of thy miſdemenure toward mee, be ſo far from commending any thing in thy ſelfe, that thou renounce vtterly thine ovvne goodnes,

Chap. 40. verſe 1, 2, 3.

goodnes, and ſtand wholy vpon the commendation of my vertues: I haue raiſed vp againe this vvhirle-wind, and will proceede a little further in the declaration of my greatneſſe. But firſt I would haue thee openly to cõfeſſe, that thou haſt done mee iniurie, in charging mee with vniuſt dealing toward thee. For haddeſt thou no way to cleere thy ſelfe from a notorious Offendor, but by condemning me of ſeueritie, and vnrighteous iudgement, in that I afflicted thee? For albeit it be granted that I had another drift in it, then to puniſh thee for thy wicked life, canſt thou therefore ſay that thou diddeſt not deſerue it, when the leaſt ſinne that is committed, yea when there is no actuall tranſgreſſion at all, as in Infants, there notwithſtanding eternall torments are due? Thou wilt abſtaine thou ſayeſt from ſuch anſwers as before. That is not enough, vnleſſe withall thou reuoke thine error, and make a large recantation of thy ſeuerall faultes, committed againſt me heere in the face of the Congregation, in calling my righteouſneſſe into queſtion. Yea, thou muſt breake forth into an ample diſcourſe, of my iuſt and vpright courſe in all my waies, otherwiſe thou canſt not ſatisfie for the wrong offered, nor then neither indeede but when thou canſt call backe that which thou haſt ſpoken, which is 1 impoſſible ſimply to doe. For a word vttered, an opinion ſet downe, may be recalled, called in, or reuerſed, but not bee anihilated, or looſe the nature therof. The onely way therefore for thee is, to be an humble ſuter to mee for pardon of thy faultes, which thou haſt alreadie done againſt me in this diſputation, that ſo thou mayeſt pacifie my wrath, & worke a reconciliation.

1 *Volat irrevocabile verbum.*

If this courſe pleaſe thee not, b exerciſe thy power in the ſuppreſsing of ſin, in the putting downe the wicked, ſhewe thy ſelfe honourable in the aduancing of vertue, and defending the godly, execute iudgment, but all in that maner & maieſtie, to as great purpoſe as I my ſelfe am wont, and then I will commend thee, then I will yeeld that thine owne hand hath ſaued thee, & not my mercie. In the meane time, I deſire none other euidences of my power and prouidence, then

b verſe, 4, 5, 6, 7, 8, 9.

then my creatures. Let them therefore ſpeake for me, and principally *Behemoth* and *Leuiathan*, which I made, as manifeſt demonſtrations of my greatnes.

Cvmata. 2.

a *Behemoth*, which I created the ſixt day, when I created thee, that liueth vppon the Land where thou liueſt, and where-with thou maiſt be better acquainted, becauſe hee is not of that rauening nature as the other vvilde Beaſtes are, then with them, is both greater & ſtronger then thou art, and yet his beſt feede is the graſſe of the Mountaines. My bleſſing vpon this poore meanes, doth nouriſh him vnto ſo huge a quantitie, that hee is a terrour to all that behold him, and yet is he of that gentlenes of nature, that he hurteth not the leaſt of my creatures, but ſuffereth the fillie Goate to play by him. Chap. 40. a verſe 10, 11, 12, 13, 14. &c

His greatnes is ſuch, that the channell, bankes, reedes of the Riuers, though very high, the willowes, or other trees growing vſually in Fennes, and Mariſh groundes where hee frequenteth, cannot couer him when hee taketh his reſt. When he entreth to drinke in any of the greateſt vvaters, as Iordan, Euphrates, Tigris, or the like, he ſwalloweth vp the whole Riuer, and maketh it lowe for the time in that place. Hee ſtoppeth the courſe of the ſtreame where hee wadeth, and maketh it to ſtand on an heape and ouer-flovve the bankes. His trunke he letteth downe to a marueilous length when he goeth to drinke, his teeth are ſo long that they bore through vnto the bottom of the waters: his ſinnewes behind are like vnto the goodly boughes of the Cedar twined together. And as for his ſtrength, that appeareth in the largenes and thicknes of his ribbes, in the broadenes and bignes of his nauill, in the eaſie and quicke motion of his tayle, that is as bigge as a Cedar tree, in the mightines of his bones, being as beames of Braſſe, or as pillers of Iron, and in the two tuskes or teeth vnder his trunke, beeing moſt precious, which are as pipes of Steele. Of that fortitude therefore is hee, that of all my workes that I haue ordained to liue and

breath vpon the land, he is the chiefeſt, teſtifying moſt of all my greatnes: & of that power indeed, that as his mightines declareth that none could make him but my ſelfe, ſo his fortitude ſheweth, that none can ouercome him ſaue my ſelfe.

Chap. 40. verſe 30, &c.

CVMATA. 3.

BVt *Leuiathan*, the King of all my creatures, both in regard of his 1 hugenes and force, that liues in the waters, can neither bee ſurpriſed by the might nor pollicie of anie man in theſe dayes. I haue ordained that *Behemoth*, though of farre more power if hee would contend then is in man, ſhould be drawne by gentle allurements, to be ſeruiceable for mans vſe, but as for this mightie Fiſh, I haue prouided, that none ſhall be able, either by power, or elſe whatſoeuer ſubtiltie or cunning, to ſubdue him hethervnto.

verſe 20, 21, 22, 23, &c.

1 *Cauſa cuidens humoris luxuria.*

Hee that goes about by flattering words, or by ſtroking him on the backe to winne him, muſt expect nothing but death, and that no raunſome ſhall be taken for his life, that dareth to giue this attempt. No hooke, or whatſoeuer inſtrument of the Fiſherman, no though it be as ſtrong as the anchor of a Shippe, is able to hold him, no Cable, be it neuer ſo well twiſted, is able to hale him aſhore. Was it euer heard as yet, that the children made a paſtime with him, or that the Marriners had a day of tryumph for his taking, or that he needed to be a ſuter for his life or libertie: vnleſſe I (by my prouidence) for the welfare of a Country caſt him vppon the Land? Was he euer knowne as yet to be vanquiſhed or inſnared, was he euer ſeene vpon the Land, layde open to the view of men, his carkaſe brought forth of the ſea to be wondred at, a meaſure of his vaſtnes taken, his bodie hewen in ſunder with Axes, beetles & wedges, many panniers filled, many carts laden with his head deuided into diuers parts, but when I my ſelfe haue offered him as a pray. Nay which is more, was there euer any man hethervnto ſo hardy to indure the ſight of him whē he walketh in his kingdom? was there thē euer any man that durſt aduenture to prouoke him to battle? vvhence therfore commeth this preſumption of thine, to challenge me that created him, for he is no more indeede,

Chap. 41.

indeed, how fearful ſoeuer he ſeemeth vnto thee, then a very ſmall portion of my power. And my iuſtice is as large as it: for the right of all a things being in my ſelfe, and none of the ſonnes of men hauing any intereſt in any thing vnder the ſunne, I of my mere bounty, beſtowed to euery one his portion. Which alſo hee inioyeth to the full, without any ſcanting, or reſtraint of whatſoeuer freedom, commoditie, or delight is meete for him, when in equity I might haue cut him off vtterly becauſe of his tranſgreſſion, from the fruition of any bleſſing at all, being imparted only vpon condition of obedience. I ſuffered him to pertake of ſundry, yea innumerable my mercies notwithſtanding. Such as at any time took hold of my promiſe, entred into a couenaunt to ſeuer themſelues from the world, and to ſerue me, I haue not forſaken, but alwaies ſtood by thē, in defending, preſeruing, inabling them to beare the croſſe, in comforting thē, in incouraging them in their godly courſe, & in the end, when I haue made due triall of their cōſtancy, in deliuering & rewarding them. Let him come forth & ſhew himſelfe here before me to whō I am beholding, that hath any way been deſirous to ſet forth my glory, or maintain my truth, or obey my will. Let me ſee who hath beene afore-hand with me in any dutie, which my former goodnes hath not called for, that ſo I may make him full requitall in the beſt manner. For if any thing in heauen or earth may ſuffice him, I am able to commaund it for him, yea whatſoeuer it is that he deſireth, I haue it at my diſpoſing to beſtow where I will. But alas wretched man, ſeeing all things are mine, how couldeſt thou beſtow any thing vpon me, which was not mine owne before? a verſe 2.

This for application ſake to thy ſelfe, that thou mighteſt more cleerely perceiue how they concerne thee, & this buſines. Now to returne againe to *Leuiathan*, that my power in him may quaile all ſuch as oppoſe thēſelues againſt me, conſider with mee the a parts & members of his body ſeuerally, and therein waigh his incomparable ſtrength and vigour, how well (contrary to all hope of his enemies to preuaile againſt him) he is prouided and appointed for the battle. Chap. 41. a verſe 3.

b verſe 4, 5. For firſt of all hee plaieth vpon the b aduantage, becauſe like a Cocke vppon his owne dunghill, he euer fighteth in his owne element, and that to with his skirts vncouered. From this element and harbour, or rather kingdome of his, hee can by no meanes be beaten. Hee is very big, yet can no hold be faſtened vppon him in theſe times to bring him to land, that ſo thou mighteſt ſee his largenes. Hee is able to beare a burden as great as any ſhippe, yet will hee not admit the leaſt waight to come vppon his backe. No bridle can be fitted for his head, becauſe his cheekes are as broade as the great portall of a Pallace, and of that thicknes and length, that though it were double, and double againe, yea tenfold, yet would it not ſerue the turne. But might there bee one framed for him, how ſhould it be gotten into his mouth, he beeing both as vntameable and as forceable alſo, as the raging Sea wherein hee abideth? Beſides, his ſwallowe is ſo wide, that he would deuoure a wholeſtable full of furniture at one mouthfull. His teeth fetch ſuch a large circuit about, and are ſo many and ſo marueilous, as doth aſtoniſh the beholder.

c verſe 6. His c backe is as vnpenetrable as any Buckler, Habergion, or coate of Maile, ſo hard and ſo cloſe, that neither wind nor weapon can make any enterance, the ſharpeſt ſteele can make no diuiſion. Heerein hee vaunteth, and beareth himſelfe ſo bolde, that hee is at defiance with all the vvorld. When he ſwimmes againſt the winde and ſtreame, & driues the ſwelling waues of the ſea before him with his d neezing, ſuch flaſhes of fire appeare, as when the Smith faſhioneth his great Iron worke vpon his ſtithy. He ariſing out of the deepe, thou wouldeſt deeme the Sunne to ariſe out of the Sea, or lightning to proceede from the Eaſt, for his eyes reſemble the beames of the morning, his mouth a fornace, his noſtrells a Diars Fat. At his breath the whole Sea ſeemeth to be ſet on fire. By reaſon of the brightnes of theſe ſeuerall parts, thou wouldeſt imagine heere a Torch to be kindled, there ſparkles of fire to iſſue foorth, heere ſtubble to burne into a great flame, there a thicke ſmoake like vnto a clowde

d verſe 9, 10 11, 12.

to

to aſcend vp. His necke is of ſuch [e] ſtrength, that it cruſh- [e] verſe 13.
eth in ſunder whatſoeuer it meeteth, and couereth the faces of all that come in his way with ſadnes, but he emptieth his owne loynes of all ſorrow, which maketh his bones fat, and repleniſhed euen with riuers of Oyle, which moueth him to a delight and felicitie, to wraſtle with the ſurges of the Sea, albeit they aſſaile him moſt fiercely, and lift themſelues vp vnto the Heauens.

It is not with his * fleſh as with other my creatures, but the tendereſt part of his body is infinitely harder then Brawne, for that his fleſh cleaueth vnſeperably to his bones, and is equall vnto them in toughnes. And thus haue I gone through all the parts of his body, which I know thou canſt not chooſe but conceiue to be moſt wonderfull. *Ilorin. 15, 39

Cvmata. 4.

AND yet for all that, is it not more admirable then, the valour and courage of his [a] minde, beeing ſo ſtout, that nothing can daunt it, ſo ſtrong, that it can be no more broken then the Flint, or nether Milſtone, but what the one is able to effect, the other is euer as forward and venturous to attempt, according as the euent doth make manifeſt. For by reaſon of his [b] magnanimitie, the valiant men flie, come running and crying vnto mee (becauſe onely of my power) as to [c] purifie and purge them from their ſinnes, ſo to protect thē from the power of this invinſible Champion, which otherwiſe would grinde them to powder by reaſon of his ſtrength, and waight of his body. Chap. 41. [a] verſe 15. [b] verſe 16 [c] Purifie themſelues by prayer. verſe 16.

Neither can the [d] ſword, ſpeare, dart, or Iauelin pierce him; nor the Iron, Braſſe, Sling, Croſſe-bow, nor any other warlike engin batter him. Strike vp the Drumme, ſounde the Trumpet, make the Armour to rattle, ſhake the ſpeare before him, he regardeth it no more then the mooving of a ſtrawe, flying of the chaffe or feather in the ayre, or toſſing of a peece of rotten wood vppon the waters. For ſeeing nothing can hurt him, he is afrayde of nothing. Seeing his skin is of that vertue, that it cracketh the very [e] ſtones aſunder [d] verſe 17, 18, 19, 20. [e] verſe 21.

as if they were Oyſter-ſhels, knappeth Iron in peeces as if it
f verſe 22 were a ſtick, caſting thē with more violence into the f bot-
tome of the Sea, then they were ſent at the firſt out of the
hand of the ſtrongeſt man. Hee maketh but a paſtime of
whatſoeuer is throwne at him. The skilfull and hardy Mar-
riner that feareth almoſt no colours, whē he ſeeth the whole
Sea on a froth, foaming and bubling like the veſſell of the
g verſe 23 Apothecary boyling with his drugges, and a g whitnes be-
hind him, lifted vp aboue the reſt of the waters where hee
hath marched along, like vnto the toppes of the Moun-
taines couered with ſnowe, or like vnto the hoary haires of
the graue Fathers, hee is amazed at the ſight, and dares not
h verſe 24. abide the combat, knowing that if he make not eſcape, hee
muſt meete with ſuch an enemie, as is without all h feare, all
mercy, and cannot be ſubdued, preſuming alſo to be Lord,
as indeede he is, ouer all the high and loftie in his walke, &
therefore ſcorneth at his heeles whatſoeuer oppoſeth it ſelfe
againſt him.

Lay this deſcription *Iob* to the former, lay them both, and
that of *Behemoth* to hart, apply them to thy conſcience, ſee
there thy weakenes, and my power, thy wanting of iudge-
ment, to thinke ſo highly of thy ſelfe, and ſo baſely of my
prouidence and prudence in gouernment; that am able to
doe whatſoeuer pleaſeth mee, and nothing is pleaſing vnto
me but what is paſſing good: that beeing ſo great, and won-
derfull in ſtrength, muſt needes be as great, excellent, and
as much to be admired, in the adminiſtration of iuſt & righ-
teous iudgement to all that liue within the liſts of my domi-
nions.

Chap. 42. *Iob.* I nowe confeſſe Lord from the bottom of my hart,
without any gaine-ſaying, thy great and infinite power, the
vnſearchablenes of thy counſels, and that whatſoeuer thou
a verſe 2 a conceiueſt againſt man, howſoeuer he ſtriueth againſt the
equitie of it, is notwithſtanding moſt iuſt, & ſhal take effect.
Which becauſe I vnderſtood not before, I therefore offen-
ded, but for that it was of b ignorance (for wonderful are thy
b verſe 3. iudgements, & ſuch as no man can attaine vnto) remit it vn-

to

to me I beſeech thee (ô my God,) and vouchſafing me the couering of my former ouer-bold behauiour, the ſeeking to iuſtifie my ſelfe without a due regard of thy righteouſnes, my ignorant, raſh, inconſiderate, impatient, froward ſpeeches, words of diſcontentment, diſhonourable to thy name in the conſtruction of the Auditory, my preſumption of hart in taking vpon me to know thy ſecrets, which are lifted vp far aboue my reach [c] inſtruct thou me aright in thy wayes. For what knowledge ſoeuer I profeſſed before, yet through the light of thy word beeing brought to a ſight of my errour, I perceiue now that it was nothing, that vnleſſe thy holy ſpirit guide me vnto the truth, I muſt needs goe aſtray, & therfore doe wholy ſubmit my ſelfe to be taught of thee. [c] verſe 4.

Infinite are the praiſes due vnto thy Maieſty from me, in that thou haſt now ſhewed mee the [d] properties of thy nature, giuen mee to ſee fully and perfectly with the eye of my mind, the effects of thy greatnes, (which before I had onely ſounding in mine eare) wrought in me inwardly ſuch a feeling of thy excellencie by vertue of thy preſence, as all other preſidents could not drawe mee vnto; and withall, ſuch a [e] loathing and deteſtation of my ſelfe, by meanes of the aboundance of my vnſauoury ſpeeches, which haue broken from me in this my aduerſitie, that abhorring my ſelfe, I lye proſtrate vpon the earth, humbled in duſt and aſhes. [d] verſe 5. [e] verſe 6.

Syrraxis. 19.

Perſons. { *The Lord.* / *Eliphaz.* }

The Lord. NOwe as for thee *Eliphaz* and thy tvvo friends, though I haue firſt reproued *Iob*, as beginning my iudgements euer at mine owne houſe, yet muſt thou not thinke, but that I am much more angry with thee and them, then with him. Chap. 42. verſe 7.

For

For his faulte hath beene the tranſgreſſion of his lippes, wherevnto alſo hee hath beene inforced through the greatnes of his calamitie, & your vniuſt imputations. Your faulte the bitternes of your hart againſt him, his ignorance of the vnſearchablenes of my counſels, your errour, in the matter of my prouidence, his ſuch as hee hath repented of, yours ſuch, for which yee haue ſhewed no contrition: hee hath layd his caſe very [a] right, as contending iuſtly in the defence of his innocencie, and hath aymed alſo at a good end, as to beare patiently my viſitation: wherein alſo hee hath preuailed thus farre, that he hath kept his hart that it hath not been ouercome with impatience. Your caſe it hath beene wrong layd, builded vppon falſe groundes, and you haue aymed at this end, to ouerthrow the truth, and to bring my ſeruant to diſpaire.

a Ye haue not ſpoken of mee the thing that is right, like my ſeruaunt Iob. verſe 7.

Hee, though hee hath not alwaies hit the white, yet hath he euermore ſhot faire at the marke: euery ſhaft out of your quiuer hath been ſent a cleane contrary way to that it ought. Hee hath ſhewed forth much loue and mildnes toward you, though he ſaw you exceedingly out of the way, and vſed all means to reduce you from your opinions, you haue caſt off all humilitie, all mercy and compaſſion toward him, reſpecting nothing his weake eſtate, nothing regarding his grieuous torment of body. You haue vtterly forgotten, that to adde affliction to affliction, to carpe, cauill, and ſcoffe at him that is diſeaſed, to take him at the worſt that is diſtreſſed in mind, yea to wrong him in his meaning, to tell him of the Lords anger, that is wounded at the hart with the terrour of his iudgements, is not the way to winne his ſoule, but to caſt it cleane away.

You haue throwne behind the backe to charge the righteous man vpon mere preſumption, of foule and notorious crimes, what a heinous ſinne it is, & with how high an hand committed: [b] ſeeke therefore to pacifie my wrath euery one of you, by a [c] full and perfect Sacrifice, offered vp for each of you in particular, by the hands of my ſeruaunt *Iob.* But firſt of all crauing pardon for your vnkind vſage, your folly, vndiſ-

b verſe 8.

c Take vnto you 7 Calues & 7 Rammes.

vndiſcreetneſſe, ouer-much bitterneſſe, your raſh cenſures toward him, your denuntiations againſt him of my heauy iudgments, debarring him of all hope of happyneſſe hereafter, becauſe of his vnhappy eſtate here: labour to be reconciled vnto him, and then deſire him, whom I haue ordained in the office of prieſt-hood, to be a Mediator betweene mee and you, and to ſley ſeuen Calues, and ſeuen Rams for a whole burnt offering for euery one of you ſeuerally. For I will not admit you into the function of prieſthood, and therefore not accept it at your handes (for ſuch as I annoint for Prieſts vnto me, and none but they doe I accept in this holy duty) but at the hands of my ſeruant *Iob* whom I haue appointed, euen as in former times *Melchiſedech*, *Abraham*, and before them *Noah*, *Sheth*, *Abell*, with the reſt of the godly Patriarches, in their ages and families, as a type of the true Prieſt-hoode of the Meſſias to come, whoſe bodily ſacrifice ſhalbe all in all, and put a finall end to theſe reſemblāces. And let him be an Interceſſor for you to me, & that ſhall be notwithſtanding your great offence committed in this action, an expiation and attonement for you, and ſuch as ſhall remoue far from you thoſe iudgments which by your ſins in this controuerſie you haue deſerued. You accounted him the greateſt ſinner of a thouſand, you indeed are ſo, and therefore are worthy to feele that and more to, which I haue inflicted vpon him for a tryall only of his vertues. But vpon his interceſſion, & your amendment I am contented to ſpare you: yea in regarde of the loue of his perſon, whoſe ſufferinges theſe your oblations preſent, to cleare you altogether from the guilt of it, and to bury this your fault in forgetfulneſſe for euermore.

Eliphaz. I with my companions (O Lord God moſt mighty) doe with exceeding gladneſſe of hart embrace this thy ſuperaboundant mercy vnto vs: and are moſt deſirous to ſubmit our ſelues to *Iob*, and to craue at his hands forgiueneſſe for the iniury which many waies wee haue done vnto him. We haue erred in the doctrine of thy prouidence, we haue labored to depriue ſuch as indure affliction in this life Chap. 42, v. 9

of al hope of ſaluation, we haue peruerted *Iobs* words, and wreſted thē to a wrong ſence, grieued his ſoule with our iniuſt accuſatiōs, ſought to make him a reprobate, & to bring him to deſperation: this haue we done being beguiled by Sathan, whoſe inſtruments we haue bin, for the ſubuerting of the conſtancy of thy ſeruant. Hee blinded our eyes that we could not ſee the truth, hee inflamed the corruption of our hart, and kindled the heate thereof againſt our friend, hardned the ſame that it could not be induced to forſake the error therof, neither to relent: notwithſtanding his excellent perſwaſions to the contrary on the one ſide, and his great calamity & miſery on the other ſide, might haue bin ſufficient to haue ouercome the moſt barbarous, & vnmercifull men in the world. There is no reaſon (O Lord) that we which haue bin ſo vnreaſonable, ſhould be conſecrated Prieſts vnto thee that art moſt righteous, & wilt haue none vncleane perſon to come neare thine alter: but rather great cauſe that we ſhould magnifie thy maruelous goodnes toward vs in vouchſafing vs that fauor at the mediation of an other, to receiue our ſacrifices as a pacification for our iniquities, done both againſt the honour of thy maieſty, and the ſaluation of our brother. Moſt iuſt is it, that ꝑ ſhouldeſt deny vs reconcilement with thee: vnleſſe we be firſt reconciled vnto him, to whom wee haue offered ſuch infinite wrong. Moſt righteous is it, that thou ſhouldeſt make vs know him to be moſt deare vnto thee, and in higheſt eſtimation with thee: by refuſing our owne, yea al other interceſſion for vs, ſaue his alone. And therefore wee muſt willingly ſubſcribe, to the order thou haſt preſcribed for our purgations: nothing doubting of Iobes tenderneſſe and forwardnes that is ſo tender harted, ſo ready to forgiue (ſpecially vs now, hauing ſhewed our ſelues neuer ſo great enimies vnto him, ſeeing we are commended vnto him from thee, whom he loueth ſo intirely) both to renew againe a couenant of friendſhip with vs, as alſo to gratifie vs in this our ſupplication, wherein thou commaundeſt vs to become ſuiters.

Syrrax-

Syrraxis. 21.

Perſons. { *The Lord.* / *Iob his Wife.* / *Acquaintance.* / *Contemners.* } { *Iob.* / *Kinſefolke.* / *Seruants.* }

Lord. THat all the World may know, that I am a moſt bountiful rewarder of ſuch, as whē the greateſt afflictions and tentations are vppon them, beare them notwithſtanding patiently, holde out without fainting in the combate, & truſt in me, and as well in the ſtorme as when it is ouer, pray for their enimies, as thou *Iob* haſt done: I wil free thee from the captiuity of Sathan to whoſe tyranny I deliuered thee ouer for a time, & enuiron thee round with the fence of my Angels, as in times paſt; remoue away thy diſeaſe and reſtore thee to health of body, make thy Wife and ſeruants to humble themſelues vnto thee, thy Kinsfolk and acquaintance to repaire vnto thee with great giftes in their hands, thoſe ꝑ cōtemned thee to ſue vnto thee for forgiuenes. I wil alſo bleſſe thee [a] more aboūdantly then in thy former proſperity, with al maner of riches, the number of thy ſheep, Camels, Oxen, Aſſes, ſhal be doubled vnto thee, Sons and Daughters more vertuous and [b] comely then the former; longer, [c] and more happy daies ſhall bee beſtowed vpon thee, and at length which is a thing far more bleſſed and deſired of mine elect, becauſe of that which followeth, [d] then all aboue mentioned, a timely, peaceable, and honorable funerall. Heereby to let thee with the reſt of my Children ſee, and vnderſtand, how beneficiall I am in my temporall fauours when it ſhall be good for them: but ſpecially how infinite are the heauenly treaſures which I haue reſerued in my euerlaſting kingdome of glory for ſuch as in the time of tentation, tryall, and aduerſity, beare contentedly my viſitation, and conſtantly cleaue vnto me.

Cha. 24, v. 10

[a] Verſe 12.

[b] Verſe 15

[c] Verſe 16.

[d] Verſe 17

It cannot bee choſen, but that he which was indued with ſo many notable vertues, & bleſſed god in his loſſes, muſt needs breake forth into prayſes vnto the Lorde for his enlargement, and ouerflowing liberality vnto him: and therefore is added this thankſgiuing.

Iob. Wonderfull is thy goodnes toward me (O my God) great is thy power, and thy wiſedome infinite. I forgat to extoll thy righteouſnes, notwithſtanding thou now honoreſt me: I murmured againſt thee, yet art thou liberal vnto me; I curſed the day of my birth, howbeit thou makeſt my life moſt happy vnto me. Thou diddeſt, becauſe it was thy pleaſure, & for my profit, wound me, now thou healeſt me: when I was rich through thy beneficence, thou madeſt me poore, to humble me, and now thou haſt againe inriched me to declare thy power what it is, thy loue and bounty to them that fear thee. When I looked for nothing but death, euen then thou gaueſt me life, my griefe that was ſo vnſupportable, thou haſt turned into ſuch gladneſſe as cannot be expreſſed: my miſery, wherein I was thought to bee the moſt wretched man vppon the face of the earth, thou haſt made moſt comfortable and commendable vnto me. For what greater inward comfort, what greater outward commendation can there bee vnto a man, then being tryed ſo many waies, in ſuch admirable manner, and to the aſtoniſhment of al men as I haue been, yet notwithſtanding for al that to be found faithful vnto thee. Hence therefore doth grow forth matter to praiſe thee, in that thou haſt ſupported me in that ſort with thy mighty Arme, that no aſſault nor battery of that puiſant enimy, the God of this World with his ſpirituall forces, hath ſurprized the bulwarcke of mine aſſurance in thy mercy. Hence is my hart filled with loue vnto thy maieſty, that haſt thus magnified thy Name in my great deliuerance: and my hope ſtrengthened for the victory ouer all future calamities and tentations whatſoeuer, becauſe of this my preſent conqueſt, that hath bin ſo miraculous, as maketh all the World amazed to thinke of it.

Who can deny thee to be moſt wonderfull in this, the contemplation of thy bleſſinges to haue vtterly ouerwhelmed the remembrance of thy puniſhmentes, thy fearefull plagues to be vaniſhed away through the beholding of thy ineſtimable fauours? This thy mixture of mercy and iudgement,

ment, prosperity, and aduersity together: whom would it not incite to extoll thy greatnesse? And the former to beare the preheminance aboue the latter, whom would it not prouoke vnto thy loue, and the commendation of thy goodnesse? O that Men therefore could see thy singular wisedome in the chastizing of thy Children, consider aright of thy power in the vpholding them, that amiddest the greatest calamity they dye not, in the withholding them among the most strong tentations, heauiest conflictes, and extremest tortures that can be deuised, that they fall not away from thee: and so aduance thy mercy therein, as the fountaine which causeth thy strength to lift vppe it selfe in their deliuerance.

O that such as are afflicted could be perswaded to learne to indure patiently their corrections, vndergoe willingly and thankefully their visitations, in regard of the blessed end thou makest with them that thus suffer, in regard of the neuer perishing ioy they shall reape at the last, that are thus pressed downe for a season.

Iob his Wife. Husband, I perceiue now, that the Lord in indeed loueth thee, and therefore confesse that my counsell was wicked, whereas I bid thee ply the Lord with praier, and thanksgiuing by way of derision, I am nowe sorry for it. That which I then did, the extremity of griefe wherewith I was touched, moued me therevnto. It was strange vnto me, that the Lord whom thou haddest so carefully serued, as I think no Man vpon the earth did the like, should for that thy seruice, deale so hardly with thee. If the Children which I bare vnto thee, the long society in the which we haue bin yoak-follewes together, if thy faithful promise made vnto me at the first entrance of our loue, which notwithstanding ought to be speciall inducemente, may not winne thee to continue thy wonted kindnes, let the frailty of mankind, the weakenes of our sex aboue thine own moue thee to pitty.

Albeit her reconcilement with her husband bee not expressed. Chap. 42, v, 11 Yet is it very likely because there is no mention of her death, and her husbandes chastity so commended by the spirit of God, that it is not to be thought hee would take another Woman, because also her sin by the iudgment

Or for that the offence was so grosse and monstrous, thou

thou canſt not bee brought vnto this: yet let the reſemblance of our marriage betweene that of the Meſſias and his ſpouſe the Church, as being bone of her bone, and fleſh of her fleſh, how foule and notorious ſoeuer her ſpottes appeare in the face of the World, draw thee to reconciliation.

What if I could not abide to come at thee in the time of thy calamity: was not the loathſomneſſe a * of thy diſeaſe ſuch, as no body was able to indure to come neare thee? And beſide who is their but at one time or other hee forſaketh his Meſſiah? What if I haue tranſgreſſed through my impatiency? The Meſſiah is patient toward his ſpouſe, and beareth with whatſoeuer her infirmities.

What if I haue beene a vexation or a tentation, make the worſt of it thou canſt, vnto thee in thy calamity: doe not our ſacrifices ſhew that when the Meſſiah commeth hee ſhall not onely forgiue them, but be ſlaine for the ſins of al the worlde, and ſo for them that grieue, tempt, contemne, deride, reuile, with wordes of blaſphemy, yea more then this, though this bee the moſt that thou canſt make of my fault, buffet, kill, & crucifie him? Thou profeſſeſt thy ſelfe the Lordes Diſciple, he remitteth thy tranſgreſſions, and this great one made againſt him, or rather a multitude of tranſgreſſions concurring together in one action, and ſome of them in the ſame nature with mine: tread in thy maiſters ſteps, do by me as he hath done by thee. Vppon thy repentance he hath receaued thee againe that haddeſt gone out of the way, vpon the ſame condition accept of me thy diſobedient and vndutiful wife. Wicked am I indeede, and moſt vnworthy to haue that name any way to bee caſt vpon me, becauſe I derided him that conioyned vs together in that holy eſtate, and hath beene euer from our firſt comming together, ſaue onely now of late for a ſmall time, a moſt good and bountifull father vnto vs: yet for that I am now grieued for my offence I know he will not refuſe mee, do not thou then reiect me, but vouchſafe me the place and honor I before enioyed with thee.

And

of *Beza* was no other then that of the three friends, which the lord forgaue, and laſtly becauſe this booke as it began with iudgment, ſorrow, and vexation on all ſides, ſo it concludeth with mercy, ioy, and conſolation vnto all: as it begã with miraculous trouble, ſo being ſhut vp with miraculous deliuerance, the birth of *Iobes* latter Childrẽ muſt in correſpondent manner bee extraordinary, and ſo by conſequence borne by the ſame wife now in years, and therefore ſhe was reconciled to her husband.

a * Chap. 19 Verſe 17.

And I vow vnto thee, that come what can come, I wil not hereafter forſake thee, neither will I euer grieue thee any more, but yeeld what comfort poſſible I may at all times, ſpecially in the time of aduerſity, when there is moſt need: conſider of ỹ vehemency of ſicknes what it is, ſtick by thee vnto death, how tedious ſoeuer ſhal be thy viſitation, obey thee both in word and deed, render al due reuerence vnto thee, yea endeuor my ſelf by al means vnto that good carriage euery way vnto thee, as is recorded to haue been in *Sara*, the onely excellent patterne for married Women to follow, toward her worthy husband *Abraham*. Who alſo may be a notable ſpectacle for all married Men, as well for his wiſedome in gouernment, as for his loue vnto his Wife: from whom rather then he would indure a ſeparation, hee choſe to be at defiance with Kings, for whoſe ſake though ſhe were barren, he renounced his Concubin, by whom he had iſſue, and therefore moſt deare vnto him.

Kinſmen. We committed a fault in that wee did not viſite thee (*Iob*) in the time of thy calamity, the greatneſſe and ſtrangeneſſe therof, cauſed vs to forget our ſelues, and thee, how deare ſoeuer vnto vs. Our harts were with thee then, and we prayed for thee: ſo that ther was no loue wanting in vs. The defect of our duty did ariſe from an amazedneſſe, which poſſeſſed our harts, in regard of the wonderfull burden of the Lord vpon thee, and his vnwonted dealing toward thee. And moreouer, wee durſt not * a come at thee, leaſt peraduenture we might haue beene puniſhed after the ſame manner. For many times, the Lorde ſcourgeth thoſe, that haue any familiarity * b with the wicked, euen for that cauſe onely, becauſe they conſort themſelues with them. Cha. 42, v, 11 * a Pro. 4, 14 * b 1 King 22. 32.

This made vs to forbeare, from reſorting to comforte thee in thy graat extremity & miſery: for that we knew not what thine hart, and ſecret ſin might be to Godward, albeit we had ſeene thee demeane, and carry thy ſelfe no otherwiſe then well outwardly. But now the LORD hath

hath approued of thee, and we know we may repaire vnto thee without danger, we do most gladly, and willingly come vnto thee, for to administer what comfort we may after thy distresse. And for that experience teacheth vs, that nothing is more delightfull vnto vs, then to conferre and discourse of our aduersity when it is ouer, our purpose is to sit with thee a while to that end: And further, for that wee are not ignorāt, that the body after long sicknes, needeth to bee cherished, we are not altogether vnmindful to gratifie thee in that respect, as also to leaue with thee beside some token of our good will.

Our desire is, thou wouldest take these thinges in good part, and renue again toward vs, (and the rather for affinity sake) thy former loue and amity, Nature hath wrought this kindnesse in vs toward thee, let it worke the like in thee toward vs: and as we are met together in thy house, which we thought wee should neuer haue done, to solace thy hart after thy great sorrowe, so vouchsafe thou to frequent our houses vpon the like occasion. But if thou shalt please to adde vnto this, as a supereminent frendship, a care to see vs as well when we are in our affliction, as when we are out of it, wee shall holde thee more faithfull vnto vs a great deale, then we haue beene to thee. For to speake ingenuously of our selues, we haue beene to to vnnaturall, yet we confessing this, thou oughtest so much the rather to forgiue vs.

Cha.42, v, 11 *Acquaintance.* We shold haue seen thee (*Iob*) rather in thy affliction thē now in thy recouery, but better now then not at all, and in some sort our cōming vnto thee now is better then before, because now we may performe a double duty, first to declare the griefe of our harts for thy heauinesse, past, and our gladnesse for thy present deliuerance, all vnder one. Howbeit we come not with an intent to excuse our selues, (for we cannot but acknowledge that labour to be ill spared, that might bee spent to the comfort of the distressed) but hauing brought with vs something to make merry withall, and some remembranee, that all former intercourse

tercourſe of benefits receaued, is not quite buried with vs: our requeſt is thou wouldeſt accept it at our hands, & think no worſe of vs notwithſtanding the neglect of that care we ſhould haue had of thee in the time of thy miſery, then heretofore thou haſt done: thou wouldeſt let this our loue preſent, blot out vtterly the imputation of our former vnkindneſſe, euen ſo far forth to afford vs, vpon a promiſe of fidelity on our part, that inwardnes with thee again, which we haue had in times paſt.

Seruants. Our calling to be neceſſary, all Men are compelled to confeſſe: becauſe there is no degree, or eſtate that can liue without vs: Howbeit very few there are that commend our fidelity. Our loue (they ſay) is ſeldome knit, our harts ſeldome bent to do them good, to whom by bond and couenant we haue tyed our ſelues, where is honor and wealth bringing gaine and eaſe vnto vs, there wee ſtriue to be entertained, there we are contented to vſe ſome diligence for a time, vntill our turne be ſerued: but where is either great ſtore of buſineſſe, or elſe the leaſt ſhew of pouerty, or want any way, there wee are ſoone weary: and during the time that wee ſerue ſuch, if the worke ſeeme any thing tedious, wee are euer repining, if there bee any kinde of tribulation, we are both vnwilling, and vnable to ſuffer with them, diſcontented ſtraight-way, vnpatient to beare that we ſee our betters vndergo.

Though ther be no expreſſe mention cha. 42, v, 11. of Iobs ſeruants returne, and humbling thé-ſelues vnto him after his proſperity recorded, yet is there very great likelihood for it, becauſe of that which is writté, of the alienation of them in plain termes, Chap. 19. v. 15, 16

Yea, we take (they ſay) an occaſion heereby to ſcorne and deride them, to ſhake of all obedience and duty toward them, to contemne and diſdaine their perſons, office, and authority ouer vs. This voyce goeth vppon vs that are either Men Seruants, or Maid * b Seruants. And it is true we confeſſe for the moſt part, neither can we excuſe our ſelues heerein toward thee *(Iob)* our good Maiſter, but muſt acknowledge our ſelues faulty, and worthy of the greateſt blame that can poſſibly be layed vpon vs: nay, that we haue deſerued to bee made a publike example, by ſome extreame puniſhment iuſtified vppon vs, that others

See the reaſon hereof afterward vpon Contemners.

* b Chap. 19 Verſe 15.

may beware how they ſhew themſelues vndutifull toward their Maiſters, how they mocke at their calamity, whoſe miſery they ought to reckon as their owne. For this belongeth vnto ſeruants ſo to be affected toward them whom they ſerue, as toward themſelues: to eſteeme their loſſe as their own, their viſitation as the hand of God vpon themſelues. None of all theſe things came once into our minds, while it was in ſeaſon to bee performed: but now when it is paſt, we conſider it and lament with teares. Receiue vs to fauour good Syr, vppon our promiſe of amendment, conceiue of it as an ouer-ſight in vs, and a want of true wiſedome and iudgement: a common defect in thoſe of our place. We are giuen to follow our leaders, our Lady, and Miſtriſſe, together with your three friendes, they were the parties that miſled vs. Their reaſons, and example ſo preuailed with vs, that for the preſent time, we thought wee did rather well to diſobey and ſcorne thee, that waſt at defiance with the Lord, (as we ſuppoſed) then ny whit offend in that wee pittied thee not, and were not ſeruiceable vnto thee.

Contemners.

It cannot be denied, but Iobs recouery muſt be in an equal proportion vnto his miſery: nowe his miſery conſiſted,

First, in the loſſe of his goods. Secondly, in the loſſe of his Childrē. Thirdly, in the viſitatiō of the

VVE that are a heap blowen together of all ſortes, friends and foes, knowne, and vnknowne, of the mighty, middle, and meaneſt ones, learned, & vnlearned, of ſuch as are not at all acquainted with the truth, or being acquainted with it, doe either embracc it carefully, or are careleſſe of it, are driuen through the Lords mighty delyuerance which he hath wrought for thee, to condemne our ſelues for our contempt toward thee, and to bewray the exceeding griefe we endure by reaſon thereof: had wee felt before the waight of this ſin, no benefit, no puniſhment in ỹ world ſhold haue drawn vs vnto it. For what is ther vpō the face of the earth, that on the one ſide, or on the other ſide

Lord vpon his owne body. Fourthly, in the forſaking, and contemning of his friendes and acquaintance together withall other, and therefore his recouery muſt be in the like largeneſſe, which moued me to adde the comming in of his contemners, vnto the former pointes layed open.

ſide can counteruaile the ſame. But alas, we were ignorant that thou waſt the Lords ſeruant, or that thou haddeſt the truth on thy part; yea, we rather thought thee to bee an enimy vnto him, and vnto his righteouſneſſe, becauſe thou both ſpakeſt againſt him, and for thy owne righteouſneſſe, to lift it vp aboue his. For ſo we conceiued of thy ſpeech? And who woulde haue thought the matter ſhould haue come to this paſſe? But we ſee the wiſedome of the Lord is too deep a point for vs, or any man to wade into, without ſome direction from aboue. We perceiue alſo, that no Man is able to iudge what ſhall be the euent of things; & againe, that temporary affliction is no certaine argument that the Lord hateth, nor theſe outward bleſſinges that hee loueth. This was our opinion before, and that which all the world for the moſt part imbraceth for a truth: yet notwithſtanding they are beguiled in that they build vpon it, and ſo are we in following thē. But howſoeuer relying our ſelues vpon this ground: ſuch of vs as had knowledge, bare our ſelues bold to breake forth into open contempt, ſcorne and deriſion againſt thee Iob, and ſuch among vs as had no knowledge, imagined that thy miſery, wherin thou waſt, to be layd vpon thee to that very end, that thou ſhouldeſt be in diſdaine and reproch. And thy very words, as being at defiance with Heauen, and making thy ſelfe a God for thine integrity, did not onely confirme vs in our opinion, but alſo ſtir vs and incourage vs, to more outrage againſt thee: ſuppoſing indeede yea being verily perſwaded, that we had done God very good ſeruice, and had performed a moſt laudable and commendable part therein. Yet wee ſpeak not this as indeuoring to purge our ſelues of al blame, but to ſhew the manner of our offence, that thou mighteſt the more eaſily be pacified toward vs. For all this cannot free vs, but that we haue broken ſtill the bond of charity, that ought to be between man & man: nay, which is more, that we haue perſecuted the Seruant of the high God, and ſo are in the ranke of the chieſeſt ſinners.

For in that wee did it of ignorance, doth not exempt

[a] For theſe in the time of his calamity ſee chap. 19. Verſe 18

vs from the ranke of Perſecutors of the Church of GOD: ſomething indeede it doth extenuate the ſinne, yet for all that our Names muſt be inrolled ſtill among that number. What then would our caſe haue beene, if wee had willinglie and maliciouſly fallen into this ſo notorious an offence? What pretence then could we haue had? What allegations could wee haue made for our ſelues, ſeeing now as it is, wee remaine vnexcuſable, and ſeeing as the matter now ſtandeth with vs, did wee not ſeeke reconcilement both of the Lord and of thee, as we vnfainedly doe, euen all of vs, our ſtate were damnable, and we ſhould be adiudged to moſt horrible torments, becauſe of our moſt hainous tranſgreſſion.

Syrraxis.22.

Perſons. { *The Lord.* / *Sathan.* }

The Lord. HOw ſayeſt thou now (*Sathan*) doth not *Iob* ſticke vnto the truth, and cleaue vnto mee, notwithſtanding all thy ſore and grieuous plagues? What deſperatenes therefore was that in thee, to call for my more terrible vengeance? might there be more then that, vvherevnto thou art already condemned, though it be not fully in place as yet, (becauſe thou art not as yet chained vp vnder euerlaſting darkneſſe, neither haſt thou as yet Hell mouth ſealed vp vppon thee, neuer to be opened againe during all eternitie) if this my ſeruant did not belch out blaſphemy againſt me from the bottome of his hart, and did not vtterlie renownce my ſeruice; ſo that I yeelded him ouer vnto thy hands body & goods, to execute thy full meaſure of malice and crueltie vpon them both?

The ſcope of the hiſtory being to ſtrengthen the Lords ſeruãts, throgh Iobs conſtancie, againſt the temptations of Sathan, it was requiſite to inferre the Lord triumphing ouer him in that reſpect.

Thou thinkeſt thou art well experienced in matters, and that thou haſt a deepe reach into things, but thou ſeeſt how ſhort

ſhort thou commeſt of the marke? And no maruel, for thou iudgeſt onely by the outward appearance, but art not able to looke into the hart, which alone giueth ſure teſtimonie what is in man. The infallible ſignes of an Hypocrite, are neither found in the complexion, nor geſture, nor wealth, nor honour, if from hence thou dreweſt thy coniecture concerning *Iob*, but doe rather appeare in his fruites. Why didſt thou not ſeeke them there Sathan, before thou diddeſt peremptorily lay thy ſelfe open to heauier curſes? If thou haddeſt conſulted but with the ordinary ſort of men, they could haue certified thee otherwiſe concerning him, becauſe of his many good works wherein he daily exerciſed himſelfe, and becauſe of the worthy cõmendation that euery where went of him.

Thou art more auncient a great deale, and of farre more antiquitie thẽ any man now liuing. Thou art alſo of a more ripe conceite, and ſubtile iudgement by nature then is hee, whence then is it that thou haſt ſo ouer-reached thy ſelfe? Can it be imputed vnto any other thing, then vnto thine immortall hatred toward my Children, toward mine honour, toward all goodnes, yea toward my ſelfe, my very eſſence and beeing? For thy malice againſt them, groweth from this head, that thou canſt not abide mee. Haue I caſt thee downe to the nethermoſt Hell, and yet will not thy proude and malicious ſpirit be abated? VVell, my ſeruaunt Iob hauing vanquiſhed thee in the combat, thou haſt forfeited vnto mee that libertie which I ſuffered thee to inioy: ſo that the freedome of wandering throughout the vvhole compaſſe of the Earth at thy pleaſure, permitted vnto thee heeretofore, might I now iuſtly take from thee, & ſend thee vnto the deepe, & there bind thee vp vntill the great day of my appearing, according to thy voluntary deprecation againſt thy ſelfe. But for that nothing is more common with thee, then to forfeite thine enlargement vnto me by making ſuch manner of deprecations againſt thy ſelfe, to thy further condemnation euery time I ſcite thee before me: & moreouer, for that I haue to imploy thee euen vnto the end, I wil

put vp this at thy handes, as well as I haue done all the reſt, and recording it only in my booke of Accounts, among the reſidue of thy moſt memorable actions, will reſerue thy paiment for it, vntill that generall Aſſiſes and vniuerſall Doome, which I haue ordained for ſuch like matters. But then I will aſſure thee, that what thou calleſt for againſt thy ſelfe, ſhall be rendred thee to the full, euen vntill all the vials of mine indignation, which are bottomleſſe and haue none end, be drawne out vnto the very dregges, and powred vpon thy head.

Sathan and his inſtruments, how wickedly ſoeuer they doe, yet haue they ſomwhat euer to ſay for themſelues, & ſome ſhew of reaſon left thē to gaine confederates vnto them, to holde vp the pillars of theyr kingdome frō falling vnto the ground, vntill the end of all thinges, and therefore is annexed this reply.

Sathan. It is my trade to try practiſes, and proue maiſteries. I haue foyled many a one that carried as great a ſhewe of holines as *Iob* did. Mine office is to forge matter of accuſation, wilt thou be againſt mee for doing my office? I haue alwaies been the Executioner of thy terrible vengeance vpon ſinners, is not *Iob* a ſinner as well as others? Didſt not thou commaund mee to afflict him, and in that meaſure as was done? Let him therefore thanke thee for it, and not blame mee. For to moue thee there-vnto, and to make him feele the force of my hand, was but to doe my kinde. But what needeſt thou to haue giuen me leaue, and to haue ſent out thy Commiſſion by me, without the which I could not ſo much as haue moued my finger againſt him? Yet ſee for all that what a deale of threatning heere is againſt me, when I haue done nothing, but that which both my nature & my dutie ledde me vnto, and alſo my calling required. See what tryumphing there is ouer mee, and howe I am trampled vnder foote by and by, if I come neuer ſo little ſhort of my ayme?

I thinke *Iob* hath very little to bragge of if thinges were well waighed. What doe I knowe for his hart? Sure I am that with his mouth hee vttered foorth moſt accurſed blaſphemie againſt thee. The firſt ſpeech that paſſed from him after I ſmote him in his bodie, is it not wholy compounded of deſperate, banefull, blaſphemous matter, the like whereof hath not beene vttered of any, how wicked ſo euer ſince the World ſtoode? Which kinde of ſtile is it not continued

likewiſe

likewiſe throughout his conflict?

Canſt thou ſhewe mee the place where it is not to bee found? Canſt thou turne me to the page where there is not layde open ſome notable peece of diſcontentment, impatiencie, inordinateneſſe of his affections, violencie of his paſſions, preſumptuouſnes of his knowledge, ouer-headineſſe of his iudgement, ouer-much pride and ſaucineſſe in looking into thy ſecretes, determining of thy hidden counſels, euen to the ſetting them downe in particular what they are, vnreuerentneſſe in his behauiour euer-more toward thee, ſuch familiaritie with thee, euen as if thou wert mortall and wretched, and euery way as baſe and vile as himſelfe: yea ſuch an abiect, that hee might iuſtly preferre himſelfe, his wiſedome to gouerne, his righteous dealing for thee & for thy people, before thine vnto him?

Hath not *Elihu*, haſt not thou thy ſelfe reproued him for theſe things? Was he not ſo obſtinate, that *Elihu* could doe no good at all with him, and thy ſelfe waſt faine to take him to taske againe and againe, ſhew thy ſelfe terrible vnto him the ſecond time, before he would be humbled for them and reclaimed. Thus farre preuailed I againſt him, yet for all this, becauſe forſooth hee kept his hart vpright, (which who knoweth ſaue thy ſelfe, for he muſt not be his owne Iudge) his conſtancie muſt be preferred, and I muſt be condemned, his ſtate and credite bettered, mine damnified. But hee were beſt looke well about him, that hee continue ſoundlie ſetled in his conſtancie, for let him be fully aſſured, (though hee hath ſcaped my fingers nowe) that I will not thus giue him ouer. In an hundred and fortie yeeres ſpace, if there be no 1 change in him, ſpecially hauing the world ſtill tumbling in vppon him, (for thou haſt doubled it vnto him alreadie, and no doubt but it ſhall be tripled vpon him tennefolde at the laſt,) I much maruell. And this I will proteſt for my own part, if there be any meanes vnder heauen to drawe him to an alteration, it ſhall not be vnattempted.

1 *Cantum aui longinqua valet mutare vetuſtas.*

The Lord. This thy trade is not of me, but of thine owne invention, the practiſes & prouing of maiſteries, thou pretendeſt

tendeſt as a tryall of my Seruantes, thou intendeſt to my diſhonor, and their deſtruction. Thou haſt neuer ſo foyled any one that belonged to me, but he hath riſen again, and put thee to flight. *Iobs* profeſſion it was not in ſhew, but in ſubſtance, ſuch though thou haſt heaued at neuer ſo often, yet haſt thou not at any time vtterly ouerthrowne. Who hath impoſed vppon thee the office of accuſation? I made thee to no ſuch end, thou holdeſt it therefore by vſurpation, finding thee a fit Inſtrument to execute my Chaſtizementes vpon my Children (for my vengeance I execute onely vpon thee and thine) my manner hath been ſometimes to vſe thee that way, yet ſo that thou haſt firſt ſought for this imployment very importunately, ſuggeſting withall ſome matter againſt them, that might mooue me to condeſcend thereunto.

Though Iob and all Men be ſinners, and I might iuſtly puniſh them for their offences: notwithſtanding becauſe ſome there are that cry vnto me for pardon in ſorrow and confidence of my mercy, to them I remit their crimes, & puniſh them not for them. For what needeth that, ſeeing they are penitent ſtraight-way as ſoone as they haue doone any offence, which of it ſelfe is a puniſhment ſufficient, and inferior to * none? But if I do correct them at any time, it is for their tryall, further inſtruction, better experiment of my goodneſſe in their deliuerance (as now in the chaſtizement of Iob) that I do it. Vpon thine accuſations brought againſt *Iob*, and inſulting ouer him as if hee woulde no longer cleaue to mee, then I helde him vp by the chinne, and made him to ſwimme in wealth: I willed thee to do thy worſt againſt him, and he hath now in very deed good cauſe to thanke me for it, becauſe it hath redownded to his unſpeakeable benefit. Howbeit hereby art not thou exempted from blame: for enuy drew thee to procure my commiſſion to afflict him, malice ſtirred thee

*As being on the one ſide, an horror and anguiſh of ſoule, a feeling of the anger of God againſt ſin. Pſal 5. 1, 17, & 3. On the other ſide a crucifieng of the fleſhly corruptions, Rom 6 6. A compelling to ſpirituall ſubiection, as we would force a ſlaue to grind at the Mill, *Doulago*, a battering of the body as thoſe are wont that try maſteries with plummets of Lead, vntill the blewnes of the wound appeareth moſt grieuous, *Vpopiazein.* 1 cor, 9. 27. And further a continuall deliuering ouer vnto death through outward dangers and afflictions. 2 Corinth. 4. 11.

thee vp vnto it, which now is become as kindly vnto thee, as if thou haddeſt it in nature, and by creation.

To accuſe my ſeruaunts thou ſayſt is thy office, to tempt them thy trade, to execute puniſhment vpon thē, thy kind, nature, dutie, calling, when thou art nothing elſe but a mere Intruder into them all. Which to goe no further, is apparant euen by this, in that thou challengeſt vnto thy ſelfe ſo many functions. *Iobs* infirmities in the time of his viſitation, muſt needes be acknowledged to haue beene very many, and verie great, but what of that, hee holding ſtill the foundation, and truſting in his Redeemer, neuer forſaking me the fountaine, but euermore earneſtly calling vpon me for helpe, he diſappointed thee of thy purpoſe. For thou vndertookeſt that he ſhould be at vtter defiance with me, forſake quite his confidence in mee, fall finally from mine obedience, & become wholy and perpetually thine without recouery. Thou makeſt light account of the knowledge of the hart, vvhen that is all in all, neither can there any right iudgement bee giuen of the actions of man, without the true knowledge thereof. And this may yeelde great comfort vnto man, that howſoeuer thou accuſeſt him before mee, whatſoeuer grieuous matter thou layeſt to his charge, yet thou dooſt all vpon bare coniecture, not knowing indeede how it ſtandeth with him, as beeing altogether ignorant what is the affection of his hart, and if that be faithfull, not to regard thy obiections.

But what blaſphemie is that thou vomiteſt foorth by way of Parentheſis, who knoweth Iobs hart to be vpright beſide my ſelfe? How now Sathan, wilt thou diſanull my authoritie? Shall not my Word, which alone gaue beeing to all Creatures, without any other witneſſes, be a ſufficient confirmation of it ſelfe? But were it not ſo, wouldeſt thou make the world beleeue that I am alone? Doth not the Father & the holy Spirit giue teſtimony with me? In the difficulty of ſubduing Iobs high conceite of himſelfe, in the humbling him vnto mee, and making him fully to confeſſe his faultes, thou maieſt ſee what a doe I haue to reforme man that hath

fallen from mee, and to recouer him home againe vnto me. But yet though it be with much labour and paines, I bring it to passe notwithstanding at the last. But as for thee & thy retinue, that fell from me before him, there was no meanes to reclaime you, no way to reuerse you, but albeit I I striued, and studied what I could for your alteration, nothing would worke vpon you, your mischieuous disposition would admit no restraint, but flinging from my presence, yee would throw your selues head-long into that rest-lesse bed of endlesse misery.

I Humanitus dictum.

Is not Iob therefore, together with euery true beleeuer, notwithstanding all these frailties, worthily preferred before thee, and art not thou woorthily condemned? doe they not iustly triumph ouer thee, & trample thee vnder their feete? And seeing my honour is in vanquishing such an enemie, that is so maliciously bent against mee, why should I not set vp my Trophies as a signe of victory ouer him? The elder men are, the more wily and wary be they, thou hast experience of this in thy selfe, and therefore thou shalt more hardly take them with thy baites then before. Haddest thou any aduantage by the long liues of the Fathers that liued before the flood? Did not those that were godly among them, through theyr many yeeres, gather vnto themselues more wisedome and strength to ouercome thy tentations? Thou hast small cause to presume, and lesse to vaunt (and haddest thou not more then a fore-head of brasse, thou wouldest not now doe it) of hope of victory in time to come, through the increase of wealth, yea of doubling & tripling the same vnto him tenne-folde, this thou speakest by way of scorne, (I would indeed the world regarded riches no more then thou doost, but onely that thou maiest vse them as a Fouler doth his Nette, to insnare the soules of men, and thou the honor of my Name more then thou art wont) seeing that before thou diddest complaine of that, as the onely barre against thee.

Vse what meanes thou wilt, doe thou and thy complices what you can, (yea let all the creatures vnder heauen ioyne with

with you in it) lay your heads together, plot your attempts ouer and ouer againe, inuent, conſult, execute what may ſeeme moſt probable for your purpoſe, you ſhall effect notwithſtanding, no more againſt Iob, nor any of my ſeruants beſide, then what my pleaſure is, then what ſhall make for their good, my glory and renowne, your further ſhame and confuſion. Thou confeſſeſt, that thou couldeſt not haue ſo much as mooued thy finger againſt Iob, without my ſpeciall Commiſſion, were there not therefore great weakenes in him, or any other, (for my protection reacheth vnto all my Choſen in like manner) to eſteeme of thy threatning? But in this thy threatning, thy extreame malice againſt mee and mine, bewrayeth it ſelfe what it is, which maladie of thine, foſter and nouriſh it within thee as much as thou wilt, it ſhall but breede thine owne woe, it ſhall not any way touch mee, or any of mine Elect, any further then it may ſerue for their benefit; not any way turne to my diſhonour, but make for my greater honour & renowne, as doth moſt liuely appeare by this preſent action againſt Iob.

For what greater glory couldeſt thou poſsiblie haue brought vnto my Name, then thou haſt done hereby? For heerein how ridiculous (for moſt odious haſt thou beene in the eyes of all men from the beginning) thou haſt ſhewed thy ſelfe, I ſhall not neede any longer to diſpute, ſeeing the euent it ſelfe, now ſhining foorth to the view of Men and Angels, is and will euer be, euen vnto the worlds end, when ſoeuer thou ſhalt make the like attempt, as an Herauld proclaiming in thy eares, Iob gaue Sathan a notable repulſe. Which ſtraight way, notwithſtanding thine intollerable impudencie, ſhall confound thee with ſhame, caſt vppon thee an vtter deſpaire of victory in whatſoeuer thine enterpriſe, to thy perpetuall vexation, and torment of ſpirit.

FINIS.

To God onely wiſe, be praiſe, both now and for euer.